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MEMOIR OF

MISS BERGER,

BY

J. HOLLAND BROWN.

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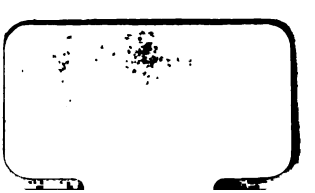

MEMOIR OF

MISS BERGER.

Yours Affectionately
C Berger

Memoir

OF

CHARLOTTE SOPHIA STEIGEN BERGER,

OF SAFFRON-WALDEN.

BY THE

REV. J. HOLLAND BROWN.

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PREFACE.

THE following memoir is written in response to the urgent request of numerous friends and admirers of its subject; in fulfilment of a solemn promise to her that, "*if such a record should by wise men be deemed likely to further the interests of the Kingdom of God,*" the present writer would endeavour to make it; in grateful acknowledgement of a heavy debt of gratitude for spiritual benefit received while resident in her hallowed home; and in prayerful hope that its perusal may help to induce many to leave "the principles of the doctrine of Christ," and to "go on unto perfection."

J. H. B.

DUNSTABLE,

JUNE 11TH, 1879.

[ENTERED AT STATIONERS' HALL.]

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CHAPTER I.

EARLY LIFE, CONVERSION, AND CALL TO PREACH. 1791 TO 1816.

CHARLOTTE SOPHIA STEIGEN BERGER was born December 15th, 1791, of highly respectable parents, who gave to her educational advantages becoming their circumstances and her uncommon powers of mind. The principal of the boarding school to which she was sent was Madame de la Vieux, formerly maid of honour to Queen Charlotte, wife of George the Third. From that accomplished lady Miss Berger soon secured marked commendation for proficiency, especially in the French and Italian languages.

In very early life Miss Berger became the subject of serious thoughts about personal religion. When

about seven years old, while reading the words, 'In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power,' she was penetrated with tearful concern about her soul's salvation, feeling herself to be there and then arraigned before the bar of God. This concern, however, proved but transient, giving way to the usual thoughtlessness of early life, and was not again experienced until, on her leaving school at the age of fifteen, it constrained her to solemnly vow constancy of service to God. Accordingly, she began zealously to engage in whatever seemed to her to be works of religion. In that very year, having been deeply impressed by a sermon, she took from a little box, with which her father had just presented her, a number of guineas, and contributed them uncounted towards the collection made for the poor at the Lord's Supper. Though performed with careful secrecy, this act of generosity brought her into publicity exceedingly objectionable to her unostentatious disposition. The same spirit of unselfishness which marked everything she did was specially evidenced a few

years later by exhausting attentions to an invalid sister whom she had accompanied to Bath. Though well-nigh sacrificing her life to this heavy responsibility, it was never oppressive to her spirit; for, in addition to the satisfaction of having done everything that sisterly solicitude could suggest, she realized the comfort accruing from effort to please God, often saying, as she laboriously ascended the stone staircase of the high house in which they were staying, 'I do it for Christ's sake.'

Though thus outwardly exemplary, not before the year 1813 could she say, 'Being justified by faith, I have peace with God.' Soon after the death, in 1812, of her sister, whom she had so lovingly nursed, her friends, now anxious on account of her own feeble health, persuaded her to pay a visit to another sister, who was residing at Budleigh-Salterton. In his house, just opposite her sister's, Mr. Lackington, who had been a Wesleyan, conducted public worship according to the forms and creed to which he had been accustomed. A pious person, who regularly attended this worship, perceiving the state of Miss Berger's health, invited her to hear Mr. Lackington preach, which at length, as the church was three miles away, she consented to do, overcoming her strong

aversion to public worship in a private house. Never thoroughly conquering this repugnance, she rejoiced when the room was superseded by a chapel close by, at which she became from the opening a regular and earnest attendant. Experiencing a strong desire 'to flee from the wrath to come,' she read, as a preventative of what she dreaded above all things—a return to her former unconcernedness,—the most awakening sermons, and engaged in whatever other exercises seemed most likely to help her.

Three suggestions now especially harassed her: First, that she must be as long a time repenting as she had been sinning; second, that the blessing sought by her could be obtained by only a favoured few; and third, that possibly she had committed the unpardonable sin. But the snare was soon broken by a very powerful unfolding before her mind, by the Spirit of God, of the all-sufficiency of the death of Christ. Through the application to her soul, in a time of very deep anxiety, of the words, 'They that wait upon the Lord shall renew their strength', and by the testimony of two persons in the Class-Meeting to the fact of their having recently been admitted to the enjoyment of the conscious forgiveness of their sins, she became animated with

more eager desire, faith and hope in her quest after salvation. On the evening of November 12th, 1813, being overwhelmed with penitential grief, she retired to her room. What she then experienced will be best understood from her own words:

'While thus waiting upon God in an agony between hope and despair, the following reflections entered into my mind: "Were not all things prepared and made ready when I came into the world? Had I any claim or title to, or did I merit, any of the numerous mercies which at the moment of my birth I was made a partaker of? And have I not been entirely dependent upon the Giver of my life for all the blessings I have ever since received? And can I doubt His love and gracious regard which have thus been strikingly manifested towards me?" These reflections were attended with light and power, as though a sunbeam rested on them, entirely dispelling the painful fears and unbelieving views which had just before engrossed my mind. I then, with the eye of faith, clearly saw "the Lamb of God, Which taketh away the sin of the world;" and felt that my sins were all laid on Him. The next morning—the 13th—I awoke at three o'clock, with this Scripture applied to my heart, "Come; for all things are now ready." As I meditated thereon, a delightful view of the wondrous provision made for my salvation by a gracious God was presented to my mind; and I said, "Lord, is this from Thee? Surely it is!" my soul's joy in this belief increasing until it became quite ecstatic and indescribable; such as I had never known before; one

of its chief elements being an exulting hope, full of immortality. I felt that old things had passed away, and all things had become new; that there was rejoicing in heaven on my account; that I had commenced a new existence in a new world; and that an unwonted sympathy expanded my heart in good will towards, and earnest desire for the salvation of, the whole of the human family.'

A conversion so *pronounced* in its main features could never be forgotton, or even indistinctly remembered, by its subject. It was not the almost imperceptible changing of the hazy morning into the brilliantly bright day, but rather the illumination of a dismal prison by a searching sun-flash, suddenly admitted. Accordingly, after the lapse of fifty-three years, Miss Berger made this record: 'I write on the anniversary of my spiritual birthday—a day ever memorable to me: when I saw with the eye of faith, with indubitable clearness, the great atoning Sacrifice for sin in my crucified Saviour; and felt not only set at liberty, but also filled with joy unutterable, the spirit of God witnessing with my spirit that I was born of God. To the Father, the Son and the Holy Ghost be the eternal praise!' This record must not be viewed as the mere crystallization of the flowing fancies of a mind morbid with musing for years

upon one subject, but as the result of accumulated experience.

As soon as opportunity offered, Miss Berger made those who had hitherto been her spiritual helpers acquainted with the blessed change she had experienced; and they gave hearty thanks to God on her behalf. Attacked on her return home by the suggestion that possibly she had deceived herself, she successfully resisted the assault, realizing such an accession of assurance that she was glad to seek a retired spot on the beach, where she might express her joy in unrestrained hymns of praise; and she did not desist until completely overcome by physical exhaustion. 'The following verses,' she stated, 'are descriptive of what I then experienced:

"His name the sinner hears,
And is from sin set free;
'Tis music in his ears,
'Tis life and victory;
New songs do now his lips employ,
And dances his glad heart for joy.

"Stung by the scorpion sin,
My poor expiring soul
The balmy sound drinks in,
And is at once made whole:
See there my Lord upon the tree!
I hear, I feel, He died for me!"'

The Scriptures, before to her a dead letter, were now all 'spirit and life'; and all the means of grace were unspeakably precious. Of these, as well as of the jubilance of her general experiences, the following entries in her journal bear testimony :

'Nov. 14.—Found the house of God the gate of heaven to my happy soul. O Lord, help me to watch and pray always! The dead's alive, the lost is found! O, enable me to rejoice evermore, my Lord and my God! Thou hast bought for me an inheritance that fadeth not away. Give me true humility: make me always sensible of my own vileness. A vessel becomes empty by continual outletting; therefore make me, O Lord, more ready to hear than to speak! Enable me to seek the good of others always.

'Nov. 19.—"Behold! God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy" I "draw water out of the wells of salvation...Sing unto the Lord; for He hath done excellent things." '

But Miss Berger did not continue long in this happy state; for, through some unpleasant circumstances, which occasioned much reproach to the cause of God in connection with the sanctuary in which she had so often been blessed, she unwisely ceased to attend its services. Concerning this painful experience she wrote: 'Instead of following the advice of our Lord to Peter, "What is

that to thee? follow thou Me," I dwelt upon the objectionable matters, took offence, was thrown off my centre, became shorn of the locks of my strength, and lost that sweet communion with my Saviour which I had before enjoyed.' When in this state of mind, she received from her brother a letter, bearing date March 4th, 1814, expressing his profound joy in her change of heart, and containing, amongst other excellent sentiments, the following:

'It is our duty to bless God for the measure of grace we have, and to rest satisfied with His appointments in spiritual's as well as in temporals. Every degree of real grace is His gift. To be thankful for lower degrees of grace, notwithstanding the most ardent desires after the highest, is perhaps the truest, as well as the most difficult, kind of humility and resignation...The desire to be relieved from temptation frequently reminds me of the importunity of a dying man to be received into the bosom of his Maker, merely for the sake of getting rid of the pains of the body. God grant that we may view suffering as disciplinary, working patience, experience, hope! Try to adorn the doctrine of God by a cheerful disposition and demeanour in society.'

Soon after this, receiving tidings that her father was dangerously ill, Miss Berger prepared to return home; but before leaving, impelled by gratitude, she paid once more a visit to Mr. Lack-

ington, who recommended her to enquire, on arriving at Hackney, for the Wesleyans,—advice which, under God, ultimately issued in unspeakably blessed results, not only to its subject, but to many others, of whose faith she became a powerful helper. The determination to follow it, however, caused her a mighty effort, for she knew not how her attendance at a Wesleyan Chapel might be viewed by her parents, to whom she ever delighted to manifest loving deference, her 'affectionate attention' to them gaining special commendatory notice from her brother. But having resolved to pursue at any cost what seemed to be her Providential course, she arrived at home, to find her much loved father, whose displeasure her daughterly heart had apprehended, removed from this world. Deepened by so heavy a cloud, her gloom of spirit became almost intolorable, and was by no means relieved by her reperusal of a perplexing Calvinian treatise. Incessant temptations now assailed her; one, as she considered, having has its object the destruction of her body, she being in such feeble health as absolutely to forbid the fasting which it represented as necessary for her to obtain again possession of the grace lost; and another being

the revival, in a more subtle form, of her old notion that she had sinned away the day of grace. Frequent meditation upon the precious promises failed to afford her the slightest comfort, and she was altogether in a most pitiable state of darkness and disquietude when the Lord laid her case upon the mind of that holy woman, Mrs. Harriet Elizabeth Webster, who by prayer and spiritual counsel, oral and written, was made the means of unspeakable blessing to her. So greatly was this counsel prized that one of the letters containing it was nearly worn away by being constantly carried in Miss Berger's pocket.

During this period of sadness her character and life were blameless; and, on a Note of Removal, bearing date July 2nd, 1814, the Rev. Thomas Vasey wrote: 'Her Leader believes she is truly serious and an ornament to her profession.' After the expiration of the eight months in which there had been this predominating shade in her experience, Miss Berger was again brought into the enjoyment of unclouded day on August 3rd, 1814. The passage was applied to her mind, 'The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek, etc.' Of this, and immediately subsequent

experiences, she made the following notes:

'These words passed through my mind like the flow of still waters, as I was going to a place of retirement for prayer. And viewing my gracious Saviour, to Whom they refer, as willing to bind up *my* broken heart, I was emboldened to venture again upon His mercy and lovingkindness, as at the first; having been greatly encouraged to do so by my dear friend Mrs. Webster, to whose sympathetic care, manifested toward me under those circumstances, I owe a debt of gratitude which I never can repay. Thanks be to the Divine mercy, which has enabled me from that period to hold fast my confidence, notwithstanding occasional short conflicts with the adversary!'

Miss Berger now began the habit of simplicity in dress which characterized her to the end of life; Mr. Wesley's sermon on *Dress*, and the Rev. J. Macdonald's letter on the same subject, greatly influencing her thereto. She sold nearly all her jewellery, devoting the proceeds to philanthropic purposes. Dying daily to the world, and coveting earnestly the best gifts, she soon realized completeness in Christ. On the first day of this *new* joy she wrote out with her own hands, and endorsed from the depth of her heart, the precious words of the Covenant Service. Her own account of this important epoch is as follows:

'By Divine assistance I continued to walk "in the fear of

the Lord, and in the comfort of the Holy Ghost;" and my mind was gradually opened to perceive that a further work of grace was needful for me. I sought this blessing—Entire Santification, assisted by the prayers and instructions of my dear friend; and on Saturday, October 28th, the Lord graciously granted my request in the application of these words to my heart, "He shall redeem Israel from all his iniquities," which I felt power to believe. And when going on the following Sabbath morning, to the Seven o'clock Prayer-meeting, rejoicing in the sense I had of the love of God, this assurance was presented to my mind, "Thy peace" shall be "as a river"; and later in the day this exhortation, "Let this mind be in you, which was also in Christ Jesus." O, what a blessed Sabbath was this to my soul! I have since experienced a greater establishment in grace; and the Lord gives me to believe that He will "perfect that which is lacking in" my "faith", and bring me safely through probation to wave my palm before His throne. To Him be glory for ever and ever. Amen and amen.

About this time, Miss Berger began to feel that it was the will of God that she should permanently reside with, and share in the spiritual labours of, Mrs. Webster, who was then living in Epping Forest, with her excellent husband, and her devout parents, Mr. and Mrs. Taylor. But though this conviction deepened daily, the step involved in yielding to it was of such magnitude that Miss Berger long hesitated to take it. Her one desire

was to be in the path of Providence, and in her perplexity as to whether the powerful impression upon her mind was Divinely made, she found great help from Mr. Wesley's directions on 'How to know what is the will of God,'(*Sermons*, vol. I., pp. 473—475. 8vo. edition.) which she copied into a note-book, and devoutly pondered. The following dream also, which she viewed as foreshadowing her future course, assisted her to arrive at definite desision:

'Homerton, January 23rd. 1815.—I dreamed last Monday night that a great work was appointed me to do. It seemed that there was a vast iron machine, which I was required to lift up. Attempting to do this, I found that there were enemies opposing me, who had so altered the form of the machinery as to cause me the greatest possible perplexity in discovering the best method of performing my task. I thought: What must Christ have suffered when the powers of darkness were permitted to assault Him! Persisting in my endeavour, I at length, by the exertion of all my strength, drew the machine, by an iron handle attached thereto, quite open, and extricated it from its bed in the earth, causing thereby most alarming commotion. After this, seeming to be left in the midst of my opponents, who were worldly-minded persons, I experienced a painful sinking of mind, from which, however, I was soon delivered, by adopting my kind friend's advice to cry, "Lord I am thine; save me!" Awaking, and pondering over my dream,

the second verse of Isaiah xlv. came to my mind: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."'

Now fully satisfied that it was the Divine design that she should cast in her lot with Mrs Webster, Miss Berger felt that whatever difficulty hindered her from doing so must be removed. The greatest trial to her affectionate spirit which this decision involved was the very natural objection to it entertained *at first* by her widowed mother. But the increasingly powerful conviction that she had a *special* call from her Heavenly Father to this course, together with the consideration that, had she married, like her brothers and sisters, she would have left home for what seemed to her a less important reason, helped her to answer all objections and to surmount all obstacles. Having made every arrangement that love could devise for her dear parent's comfort, and having deliberately refused several offers of marriage by which her earthly riches would have been greatly increased, she, on Whit-Sunday, May 14th, 1815, took the prayerfully considered step of going to reside where she could give herself up *fully* to the work of Christ, Whom she afterward designated

her 'sole Bridegroom,' Subsequent events amply showed that this course was well-advised and providential, her mother, to whom she paid frequent visits, becoming fully reconciled to it, and all the members of her new home circle proving invaluable helpers of her faith.

A few extracts from her journal will sufficiently evidence Miss Berger's early joy in this enlarged sphere of usefulness, and the relation that existed between Mrs. Webster and herself:

'June 25th.—Remarked to my dear Mrs. W., "I desire to have a first-rate place in heaven." "Then," said she, "you must be a first-rate Christian on earth."

'June 26th.—Praised and blessed be Thy name, O Lord God, Who hast so mercifully preserved us, so kindly provided for us, and so graciously dealt with us altogether! We are stimulated in the heavenly race. O Thou, Who hast above all Thy other good gifts bestowed on us Thy Love and Fear, make us humbly grateful, and grant us an increase of light and love.

'July 5th.—I desire a greater conformity to Thine Image, O blessed Lord God! and I know Thou wilt grant the desire which Thou hast implanted. I perceive that to love much is more blessed than to know much. I once was tempted to prefer the latter; but my God has enabled me to see the superior excellence of the former.'

At this period, Miss Berger began to break

through the prejudices which she had cherished from earliest life with regard to female work in the Church; and very interesting are the records of her first public services for Christ, as well as of the principles which actuated her therein. The Apostle Paul's and similar words, 'Let your women keep silence, etc.,' were duly and anxiously considered; but all doubts as to her vocation were eventually removed by such views as those contained in one of Mr. Wesley's letters to Mrs. Crosby, (*Works*, fifth edition, vol. xii., p. 356), which Miss Berger transcribed. The following remarks on 2 Kings xxii. 14, by the Rev. Thomas Scott, were also of great service to her:

'The ordinary ministry, both under the Old and New Testament, is confined to *men*; but the Lord is not bound by those restrictions which he imposes upon us; and He has often conferred on *women* the spirit of prophecy.....In communicating His special blessings, the Lord does not restrict Himself to age, or sex, or order, or condition in society, but divideth severally to every one, as He will.'

Nevertheless, public speaking, which she designnated 'the most arduous of all my undertakings,' remained a trial to her sensitive, feminine spirit to the end of her days—a heavy burden taken up for the Master. She considered herself, like

Deborah, to have an *extraordinary* call from God, and expected in attestation thereof extraordinary results—an expectation which was not disappointed, as the subsequent pages of this Memoir will abundantly show. Her notes during the first months of direct preparation for this vocation are very sweet:

'July 8th, 1815.—The Lord enabled me to pray aloud with more liberty than ever I had done before. I will praise Thee, O God, for Thou hast loosed my tongue!.....What do I desire to pray in public for? Will He not help me in that which I would do for his glory?

'July 28th,.—Last night I passed a most solemn season with Mrs. Webster. Apprehending that some trial was at hand, she addressed me thus: "A Christian should be humble, thankful, watchful and cheerful."

'Sunday Evening, December 10th.—O what days of peace and rest, my soul, are now thy portion! The promise I now find fulfilled in my experience: "And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin."

'January 11th, 1816.—Surely the Lord hath worked on my behalf with a high hand and an outstretched arm, as the God of Providence, as well as Grace!

'January 26th.—For the conversion of my relatives I felt my mind engaged this morning; and was greatly encouraged by the words: "By prayer let me wrestle and He will perform.

'February 14th.—I see from concurring circumstances that I am where Providence would have me be. O that I may prize my peculiar privileges, and the friend whom God has made to me next to Himself! O Lord,

"Thy call I follow to the land unknown:
I trust on Thee; and know in Whom I trust:
Or life or death is equal, neither weighs;
All weight in this: O, let me live to Thee!"

'February 26th.—This day I have felt so sweetly led out in prayer that it seemed hard to leave off.

'March 1st.—Heard Dr. Adam Clark preach at the Welsh Chapel, St. Mary Axe. He made these remarks: "Many cry out, 'How are we to support our children?' Why, in many cases, if it were not for the children, God would not see it worth His while (to use a common phrase) to support the parents. It will be unto us according to our unbelief, as well as according to our faith. When in private with the Lord, tell Him every particular of your case. Not that He is ignorant of it, but that your eye may affect your heart, and cause you to call upon Him for help."'

Miss Berger was at this time a regular attendant at Stoke Newington Chapel, where she heard such Preachers as Dr. Clarke, Benson, Watson, Marsden, Atmore, Burdsall, Entwisle, Goodwin, Gaulter, Wood and Buckley: of whose sermons she took extensive notes that she might study them in private. Her 'profiting' from these advantages appeared to all, in her devotion to old and

new activities for her Heavenly Master, which soon necessitated the opening of a Preaching-room at Chapel End, Walthamstow, and of another at Holloway Down.

Of various matters of spiritual moment during this period, her journal bears the following testimonies:

'May 19th.—Spoke publicly for the first time; my mind was much agitated in taking up the Cross.

'May 23rd.—Spoke at Chapel End with more liberty than before; and at the close an old Christian came and blessed us.

'July 31st.—To neglect the worship of God, or to make it give place to everything else, is to neglect that which would stamp a blessing on all we do; and those who leave it undone will thereby stamp a curse upon their lives, according to those words: "I will curse your blessings."

'August 5th.—The bliss of seeing one soul in the everlasting realms of light transcends every joy; and to be the means of the salvation of souls transcends every other employment.

'November 17th.—Had a good opportunity at Chapel End. The hearers came forward very readily to subscribe towards the rent of the Preaching-room. O, how has the dear Lord brought us through, and removed the difficulty which sometime since appeared in respect of suitable accommodation for the continuance of the worship of God in that locality!

'November 11th.—Mr. H.——, who had lost the power of religion, and was content with the form thereof, was recovered from his backsliding. He dreamed that he was going along a very narrow lane, when he saw Death, seated in a car drawn by a pair of fierce horses, fast approaching him. On either side was a precipice ten times deeper than from the top of the dome to the floor of St. Paul's Cathedral; and, as the furious horses rushed on apace, he was in despair, there seeming to be no way of escape for him. However, he lay down as near as possible to the verge of one of the precipices, and, to avoid falling over, firmly seized with one hand a tuft of grass, which became nearly uprooted with the unwonted strain. The dreaded chariot almost immediately rushed past, crushing with one of its wheels his disengaged hand. A very glorious personage then appeared to him, and enquired, "Dost thou want help?" As his uninjured hand was losing its power to grasp, he almost frantically responded, "Yes, I *do* want help. O, help! help! help!" Thereupon the gracious visitant quickly approached, drew him from his perilous position, and then disappeared. This dream led its subject to penitence, peace and purity.

'November 25th.—Being the birthday of my dear friend Mrs. Webster, we spent the evening in company with all the precious souls who could come from Chapel End and Holloway Down, and God was blessedly with us, giving us truly a time of refreshing.

'November 27th.—This night was indeed one of rejoicing and thankfulness, in the evidence which we had that the gracious Lord condescends to prosper His work in our hands. Several of the precious souls to whom we preach gave blessed

testimony of good received through our feeble instrumentality.

'November 28th.—This morning, in prayer, I felt myself overwhelmed with a sense of what our Heavenly Father had done and was still doing by and for us. What a cause for humiliation and thanksgiving that the ever-blessed God should deign to use such feeble instruments as we!

'December 17th.—My birthday was observed at Holloway Down by those to whom we have been useful, who engaged with us in a thoroughly spiritual service, in which singing and prayer predominated.'

CHAPTER II.

EARLY ENCOURAGEMENTS IN PUBLIC WORK, AND RAPID EXTENSION OF ITS SPHERE. REMOVAL TO LEYTONSTONE. 1817 TO 1822.

TWO extremes into which earnestly devout persons have sometimes fallen: on the one hand, such recurrent and exhausting engagement in public works of beneficence as leaves little time or inclination for private means of grace; and, on the other, the monkish, mystic selfishness of unbroken seclusion, Miss Berger entirely avoided. In the zest with which she devoted herself to private prayer, to the careful and frequent perusal of the Scriptures, now apart from all other books,

and then as expounded in valuable Commentaries, and to many other recuperative exercises of religious retirement, her models were Luther, Tersteegen, De Renty, Wesley, Fletcher, Nelson, and Bramwell. Equally keen was her delight in hearing sermons, and in attendance at the Class-meeting, of which, like Dr. Adam Clarke, it was her wish to remain an ordinary member to the close of life. But she was not less zealous in the more outward exercises of religion. While considering it presumptuous to attempt to teach others without first herself being instructed, she viewed it as selfish to be always acquiring and never imparting truth. Devotional and earnest as Madame Guyon in private, she was more rational and scarcely less zealous in public duties. She did not cherish any delusions, like Madame Bourignon; or evince any lack of practical charity, like St. Theresa. Merely mystical writings elicited but little sympathy from her; while those of John Wesley—clear, sharply cut and definite—gained her ardent admiration. She rose infinitely above an ever-present self-consciousness, being often absolutely oblivious of self in her eagerness for the salvation of others. In fact, Miss Berger's whole life, at home and abroad, was a complete

response to that comprehensive injunction: 'Be thou in the fear of the Lord *all the day long*.' By early rising; by mortification of the flesh generally; by attendance, sometimes many miles away from home, at places where God was favouring His people with revivals of religion; and by the use of every means which seemed likely to help her, she sought to maintain an accurate spiritual equipoise: to 'live *soberly*.' At home, she united Martha's domesticity to Mary's spirituality; being rigorously frugal, yet lovingly generous; diligently attentive to the most minute details of household economy, while not forgetful of any office of piety. In public services, she was 'a burning and a shining light;' too ardent and bright at times for her physical powers. Pre-eminently was her *meekness* manifested by submissive silence under relentlessly adverse criticism; her *discretion* by the acquisition, continuance, registration or relinquishment of Preaching-places; and her *courage* by persistent performance of duty, though menaced by imminent danger from purse-stealers on the highway, or from reputation-robbers in the walks of private life.

The advantage of registering the Preaching-rooms was found to be very great, as a defence

against lawless hostility; and during the two or three years immediately following the first case—that of a wooden building at Chapel End—similar protection was secured at Leytonstone, Ilford, Epping Forest, Romford, Wootton, Walton, Standon, Buntingford, West Mill and other places. In harmony with her schemes and enterprises generally, whether for her own good or that of others, these precautionary measures originated in *godliness*; for whatever engaged her attention was estimated, not in itself, but as it related to the Divine approval or condemnation; and by the constant fire of her intense longing to secure the former and avoid the latter, the engagements of every-day life were transmuted into pure spiritualities, as her house, by the establishment of a 'Church' therein, was transformed into 'the tabernacle of the Lord' (1 Kings ii. 28). Confident that Divine Providence extends to the minutiæ of human needs, and accepting without reserve the gracious promise: 'In all thy ways acknowledge Him, and He shall direct thy paths,' she committed the whole of her affairs, great or small, unto Him, expecting with regard thereto some definite direction.

Of these particulars, the following extracts from

Miss Berger's journal and letters will give chronological illustration:

'January 1st, 1817.—Glory be unto the name of the Lord for His goodness in owning as He does our feeble efforts! We took with us some of the precious souls of whose salvation He has seen fit to make us the instruments, to the Covenant Service at Southwark Chapel; and a most solemn and impressive season it was. I was enabled to covenant with my God more fully than ever, my faith becoming more clear and enlarged as I did so.

'January 5th.—This evening several persons unto whom we have been made a blessing accompanied us to City Road Chapel; one having experienced a sense of acceptance with God only the day before, and three of them during the Covenant Service held to-day in this venerable sanctuary. What great things the Lord hath done for those who were, a few months back, in darkness! Glory for ever be unto His name, that He should vouchsafe to make us of any use in bringing souls unto Himself!

'Monday, February 3rd.—Being confined yesterday at home by indisposition, I was enabled to improve the opportunity: and a great privilege I felt it to be—to converse, without interruption, with my reconciled God and Friend, through Him Who liveth to make intercession for me. I found the reading of the Lives of such holy characters as the Marquis de Renty and Fletcher, together with the study of the Word of God, a powerful means of exciting me to more fervency of spirit. O, for this one ambition—to closely walk with God!

'February 13th.—I have experienced much weakness of body, but have enjoyed a very heavenly frame of mind. I see that it is my privilege to make a spiritual use of every event and circumstance that comes within my experience or knowledge. I find that one means of getting more closely united to God, is to embrace every opportunity of solemnly covenanting with Him. O, that my soul may be more than ever on the wing for heaven!

'February 17th.—Yesterday I heard dear Mr. Benson. So blessed was the opportunity to me, that the recollection of it will ever be grateful. The Lord so graciously filled all my soul with His love, that I inwardly exclaimed, "Who would seek the joys of earth if they knew the joy which I now feel? Abundant sweetness fills my ravished soul!" On retiring to rest I opened on Deuteronomy xxvi. 18: "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments."

'March 5th.—The lad we have had in our service these five weeks, obtained this morning a clear sense of his acceptance with God through Christ. On the Sunday previous to his coming to us, he accompanied me to Holloway Down, where, he says, he felt his first determination to seek the salvation of his soul.

'March 31st.—On Friday last, when my hands were necessarily engaged in domestic matters, I enjoyed much of the consolation of the blessed Spirit of God; and saw that outward employments need not hinder us at all in receiving communications from Him. We yesterday, for the first

time, engaged at Ilford. When going to Chapel in the morning, these lines came to my mind in reference to our engagements:

"Awed by a mortal's frown, shall I
Conceal the word of God most high?
How then before Thee shall I dare
To stand, or how Thine anger bear?"

I thought it would indeed be perilous to disregard such an admonition by giving up the work. In the evening five persons desired to have their names set down to meet with us in class at Ilford.

'May 11th.—The subjoined is a copy of a note which was put under the stable-door of Mr. B—, in whose house, at the request of his wife, we held our first meetings: "To the late licensed Methodist Meeting-house, Cottage Row, Ilford,—'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.' 'Remember the Sabbath-day, to keep it holy:...the Lord blessed the Sabbath-day, and hallowed it.'

A WORD TO THE METHODISTS!

True Methodism you profess,
If I am not mistaken;
And, if you do, a word to you
Concerning cheese and bacon.

As I pass by your little cot,
I see on holy Sunday
(I'm sorry to relate the fact)
No difference from Monday.

If Nehemiah lived now,
Of whom I've just been reading,
He'd make you keep the Sabbath-day,
And stop your bad proceeding."

This doggerel had the desired effect; Mr. B.—leaving off Sunday trading, and we being able to continue services n his house until better accommodation could be found.

'May 7th.—In Class, my mind recalled Mr. Wesley's words: "We should be in the Church as the saints are in heaven: and in the house as the holiest men are in the Church."

"As by the light of opening day
The stars are all concealed,
So earthly beauties fade away
When Jesus is revealed."

'May 19th.—I shall ever have reason to bless God for the Class-meeting, which we find, in our particular work, so remarkably owned of Him. I am more confirmed than ever in my view that the work in which we are engaged is of God; and I feel willing to suffer anything, so that I may be permitted to proceed in it.

'Sunday, June 1st. — Engaged this afternoon, for the first time, at Leytonstone.

'June 18th.—Was enabled to rise early this morning; and had a time of much recollection in prayer. Surely the early morning is a peculiarly favoured season for devotion.

'June 23rd.—Yesterday's meeting at Ilford crowned all that we have yet held; eight strangers staying to Class and seeming much affected. But, O Lord, let us see greater things!

'June 25th.—This night we were pained at the evil reports which have been raised about us; but the passage came with much sweetness to my mind: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" and also these lines:

"The mount of danger is the place
Where we shall see surprising grace."

'July 27th.—The following hymn, in the small hymn-book by Mr. Wesley, has encouraged me much:

"Why should the dread of sinful man
Ensnare and vex my soul?
O, for that fortitude which can
My every fear control!

Shall I offend a holy God,
And sacrifice my peace,
To shun a mortal's threat'ning rod,
A friend or two to please?

I must obey the God I love,
Though all the world contemns:
One smile from Him I prize above
The richest earthly gems.

Hark! O my soul! methinks I hear
Jehovah's awful voice:
'Fear not, thou worm, for I am near:
I will defend thy choice.

'While mortal men revile and frown,
I'll smile upon thy soul;
And thou shalt tread the tempter down
While I his rage control.'"

'September 14th.—Last Sunday the precious souls given us at Ilford bore many testimonies of the deepening of God's work in their hearts.

'October 15th.—We were in danger on the highway last evening from men of bad appearance. One of them rode up to us, and then said that he had mistaken us for some other persons. We were much encouraged, when we arrived at home, by opening on the words: "An horse is a vain thing for safety." This we had found literally true, for our horse was not able to outrun that of the man who had accosted us; and I have no doubt that, if it were not for the Lord's care, we should often be interrupted.

'Sunday, October 19th.—We opened a larger Preaching-room at Ilford, and found the Lord most faithful to His word; for I never, since I have spoken in His name, felt more courage or liberty.

'October 22nd.—Distributed nearly one hundred tracts on the road to passers-by. Praise the Lord, Who has put it in my power to do good in this and other ways!

'November 12th.—Spent a night of wrestling prayer at Ilford; and, glory be to His name! God gave me cause to rejoice, on my own account, and on that of others.

'November 15th.—Throughout this day I have been enabled to keep a guard on my spirit; to continue in a state of recollection, as in the presence of God, watching unto prayer. I have this morning come to the end of Mrs. Fletcher's biography, which has deeply affected my mind.

'November 18th.—Went yesterday evening to the house which we are shortly to dwell in, at Assembly Row, Leyton-

stone; and dedicated it to the Lord by prayer.

'December 3rd.—Bless the Lord! This day we have had an answer to prayer, in our lad's obtaining afresh the sense of the favour of God, which he had lost. I have, moreover, had a delightful prospect of eternity, with indescribably beautiful views of heaven; and was much blessed in reading the account of Mrs. Fletcher's experience.

'December 5th.—Mrs. Webster opened her house for the worship of God, and I spoke with liberty from "And great grace was upon them all." Before thus engaging, I had this encouraging word: "It shall be given you in that same hour what ye shall speak"; and so it was.

'December 29th.—Began regular public worship on Monday evening at our own house.

'5, *Assembly Row, Epping Forest,*
'*Dec.* 31*st*, 1817.

'MY DEAR BROTHER,

'You are aware of my subject before I introduce it; but I hope you do not tire of it. O, that I could say anything which might, through the Divine blessing, influence you to more ardent pursuit of heavenly attainments! Your soul, if I judge rightly, is happily formed to glorify God in an eminent degree, and I am jealous lest you should lose the honour of such service. How soon, with your superior abilities, you might pass by me, should you "With permanent vigour arise, To act for your God, and seek for the prize"! I have just now been reading a fine description of the excellence and dignity of the soul, being a translation of a French treatise by Claude, Count and Bishop of Toul.

It ends thus: "I have but one soul, and I will value it." Great sentiment! Let us adopt it on all occasions.

'Yours very affectionately,

'C. S. BERGER.

'January 25th, 1818.—Began a series of meetings at Romford.

'January 27th.—Being confined at home by illness, I took up this month's *Methodist Magazine*, and turned to an article on Remarkable Instances of the Power of Faith and Prayer. Having read as far as the passage, "The prayer of faith shall save the sick," I felt that the words were applied to me, and was led to cry to the Lord immediately for the removal of my complaint. After pleading for some time, I said, "If it consist with Thy blessed will, heal me *now*, O Lord! I do believe Thou wilt;" and immediately these words were given me as an answer, "According to your faith be it unto you." I felt at that moment an assurance that my disease was stayed, and the next day I was enabled to sit up to breakfast, no relapse for some weeks supervening.

'February 15th,—Commenced a series of Sunday evening services at our own house.

'March 13th.—By what Mr. Benson had said when I told him of my cure in January: "If there were more faith there would be more cures," Mrs. Webster and I were encouraged to wrestle to-day with the Lord for the restoration of our health; if this would be most for our good and His glory: and that passage came to my mind, "His flesh shall be fresher than a child's; he shall return to the days of his

youth." (Job xxxiii. 25.) Remembering how vigorous I was as a child, I was deeply affected. We had pleaded for some time, when my friend asked if I could believe, to which I replied that I could; she saying almost immediately after that she could also. And our faith was fully met.

'March 18th.—I arose this morning at three o'clock; and, while attending to my toilet these words passed through my mind: "O, that my soul might burst the shade; And quickened by Thy death arise!" Afterwards, opening upon and reading John xvii., I had such a blessed view of the love of God as caused me more sensibly than ever before to realize my union with Christ. Fenelon's purpose, which was brought to my remembrance, was mine: "Like John, I will lean on Christ's breast, and feed on love by joining my heart to His." Seeing, as it were, the human soul of Christ in sympathy with my feelings, and considering the many titles of affection by which God has revealed Himself in His word as *mine*, I felt, so as to be overwhelmed with a sense of love, the force of the words which I had often sung:

"All the names that love could find,
All the forms that love could take,
Jesus in Himself hath joined,
Thee, my soul, His own to make."

'Easter Monday, March 23rd.—We addressed the people at Waltham Abbey, and were graciously assisted, though I felt much exercised before speaking.

'Sunday, April 12th.—Held four meetings under our roof this day; and I had liberty in speaking, both in the morning and the evening.

'April 18th —Inaugurated a daily Prayer-meeting, commencing at five o'clock in the morning; and a weekly children's class in the early evening.

'April 16th.—I engaged this night *alone* for the first time.

'May 8th.—In our Class-Meeting we began a collection for the Foreign Missionary cause.

'May 25th.—Returning from a visit to a relative, I gave tracts to every person whom I met, rich or poor, feeling that I might never have another opportunity of trying to do them good.

'June 18th.—Set off for Hertford; and was encouraged on arriving there by the fact that, unknowingly (for we had lost the direction), we stopped at the door of the house where we were to stay and preach the next day.

'July 5th.—We engaged out of doors, at seven o'clock this morning, at Hale End; about thirty persons assembling to hear us.

'July 10th.—We went to hear Mr. Needham's Funeral Sermon by Mr. Benson, and were greatly comforted when that eminent Minister told us afterwards that he had mentioned our work to his brethren, and that they rejoiced in it. Praise the Lord for thus causing His ministering servants to smile upon our feeble endeavours!

'August 4th.—At Ware I found my soul much quickened, and had power to wrestle with the Lord for a larger measure of humility, as well as to believe that my request would be granted. I saw clearly that it was through this grace that Mr. Fletcher acquired such an eminence in holiness.

'August 6th.—When in private prayer, I saw that it was all-important for us ourselves to feel the truth to which we would call the attention of the people. I was led also to reflect on the importance of Mrs. Fletcher's advice: to strictly maintain a life of poverty of spirit, purity and obedience; to keep the eye of faith continually clear by a life of self-denial and daily cross-bearing.

'August 8th.—Brought nigh unto God this morning while reading and considering Flavel, on *Keeping the Heart with all Keeping, or with all Diligence.*

'August 13th.—The Rev. Alexander Mather's experience has been much blessed to me, and my desires for that Life of Faith which he enjoyed and so clearly described, have been greatly quickened.

'January 18th, 1819.—Dear Mrs. Webster made a successful application to the magistrates at Ilford, for protection against persecution while conducting worship in that place.

'February 2nd.—After conversing, reading and praying with George Webb, I said, "The Lord bless you"; and thereupon God made him happier than when he was justified, setting his heart on fire with such love, that he said he felt as if he could die for Christ.

'February 9th.—In observance of Mr. Taylor's birthday, we spent this afternoon in prayer with the Ilford friends and others. Portions of Scripture were drawn by each person, who also gave his or her religious experience. I so clearly saw the *All-sufficiency* of my God that I felt my soul could rest on Him, if every other help were to fail me.

'February 12th. — This evening instead of, only one

person as before, coming from Barking to our class at Leytonstone, nine came; and five from Ilford. The man who brought them in his cart, said that this has been the happiest day he has ever experienced. The lad who was in deep distress last evening was so happy during the whole night that he could not sleep; and this morning his mistress and he spent an hour and a half in prayer together, forgetting the ordinary domestic duties.

'March 14th.—Received a letter inviting us to speak in the Wesleyan Chapel at Poplar. We laid the matter before the Lord, asking His guidance as to our answer, and that if it were not according to His will that we should consent to go, He would block the way. These words were then imperatively applied to my mind: "Strong in faith giving glory to God." (Rom. xi. 20.) And we all opened upon singularly instructive passages of Scripture, mine being, "And I have been with thee whithersoever thou hast walked." (1 Chron. xvii. 8.) Having thus been directed, we accepted the invitation, feeling confident that God would prevent our speaking if it were not according to His will for us to do so; and, on the other hand, that he would increase our qualifications if He had called us to a wider field of usefulness.

'April 2nd.—We spoke at Poplar, the Lord being graciously present to help us. Glory be unto His name!

'May 5th.—When dear Mrs. Webster was reading one of Mrs. Rogers' letters upon the love of God, I was so Divinely blessed that I thought I should have had to leave the company, feeling faint through excessive joy.

'January 1st, 1820.—The watch, which was missed out

of the kitchen during the Sunday morning Prayer-meeting, a fortnight ago, was found by Mrs. R— this morning in the diamond of flowers on the front lawn; and we can conceive of no other explanation than that the thief, conscience-smitten, laid it there.

'January 4th.—A few weeks ago I was reading a work by the Rev. William Bates, D.D., and was especially charmed with this remark; "One single act of Christ's obedience is of more value in the sight of God than all the lives of the saints, all the deaths of the martyrs and all the service of the angels." I afterwards had such a cheering view of Christ and His infinite worth as I never was favoured with before: His glory pervaded my mind, eclipsing all my former experiences, making me quite oblivious to everything else, and causing me to exclaim, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

'February 12th.—The night before last four men broke our chaise-house doors open, but were interrupted before they could do further damage. This appropriate Scripture was afterwards impressed on my mind: Thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid."

'February 23rd,—I feel that the Lord will give me a peculiar inheritance in Himself; and all that is necessary for me to enter into it, is more faith.

'March 19th.—Pleaded for the *gifts* (of which I deeply felt my deficiency), as well as the *graces* of the Holy Spirit; and remembered Mr. Fletcher's observation in the Memoir

of Mrs. Rogers: "Pray for the gift of utterance.....A Christian without gifts is like the king in disguise, seeming to be only an ordinary man."

'April 15th.—The other day I experienced great Divine consolation when I offered Mrs. Webster to the Lord. I felt that she was a precious loan from Him, and that it was my duty to say, "Lord, if it be Thy will to send her to the ends of the earth upon Thy work, I willingly give her up to Thee, though my heart seems ready to sink when she is away. O Lord! help me to love the Cross more; to love Thy will more; to renounce myself more, for Christ's sake."

'March, 1821.—Not deeming myself to have of late exercised such lively faith in God for holiness, usefulness, health and guidance, as in some previous periods, I prayed for a restoration of my former confidences, and the Lord said: "I will restore to you the years that the locust hath eaten." Having also a soul on my mind, I applied to God for direction; and these words were given me: "This kind goeth not out but by prayer and fasting." Asking the Lord yesterday morning to show me whether rising earlier than, through physical weakness, I have done of late would conduce more to the prosperity of my soul, I was led to think it would. But, as I have before failed in this practice, through sheer bodily exhaustion, I have determined this time to rest, for a little while, in the middle of the day. It has been remarked to me that there is no advantage gained by early rising in such circumstances, but I believe that such is not the case; for the solemn and quiet moments of the early morning are very suitable for devotions, and also there is a good example set by the early riser to the indolent.

Besides, I know not but that by continual effort I may at length be able to dispense with the afternoon's rest, thereby clearly gaining time for conscious service of my Master.

'May 8rd.—Spoke in a ship, for the first time, at the request of Captain W——, and I had a very blessed season.

'May 23rd.—Yesterday my body was so wearied that it seemed impossible for me to rise at six o'clock, when I awoke. The exertion requisite was indeed "weariness and pain to slothful flesh and blood." However, engaging in prayer and praise, O, what a blessing I realized! The harmony of the heavenly hosts, and the flashes of glory from the Divine throne, were so vividly presented before me as to deepen very considerably the spirituality of my mind.

'June 4th.— Maidstone.—Have come to this town, because we heard that it was being blessed with a revival of the work of God; and we hope to catch much of the holy fire.

'June 7th.—What we came to Maidstone to obtain has not been withheld. O that, in the strength of this blessing, we may go forth to labour for others!

'June 12th.—Talked with one of the workmen employed in repairing our house; and had him in for prayer.'

About this time the following letter, which may be viewed as the beginning of a series of Providential intimations of the centre from which the life-work of Miss Berger should be carried on, was addressed to that lady and her co-workers;

'*Saffron-Walden, Essex.*

'MY DEAR SISTERS IN THE LORD,

'Agreeably with my promise, made when I had the pleasure of seeing you at Wendon, I embrace this opportunity of writing, to inform you that we have been successful in procuring a barn wherein you can speak to the hungry and barren souls of this place the words of eternal life. The brethren, with myself, are truly desirous of seeing you here, trusting that through your instrumentality some souls may be arrested in their sinful career and turned from the power of Satan to serve the true God. There are many heathen here, who regard neither God nor man, and attend no place of worship. Knowing your desire, laborious servants of Omnipotence, to spend and be spent in the cause of our Redeemer, we rejoice with joy unspeakable; and, be assured, our prayers are frequent and many for your eternal welfare. I am elated at the boldness wherewith you are enabled to proclaim the glad tidings of salvation to a perishing world. The barn shall be licensed upon the return of the bearer.

'I remain, your obedient and faithful servant in God,

'WILLIAM DAVIES.'

In accordance with this letter, a barn, situated in Castle Street, was licensed for worship, on August 22nd, 1821; and very soon after, the inaugural service was held therein, under conditions of considerable promise. To this first link in the golden chain which was to draw Miss Berger to a glorious and abiding work of philanthropy,

others were speedily added. Cheerfully acquiescent in this 'sweet constraint,' which she did not doubt to be Divine, Miss Berger realized the 'perfect freedom' of the 'service' of Him to Whom she thus yielded herself servant to obey. From that hour there was a gradual but rapid deepening and widening of her religious experience, and a fuller consecration to God. On September 6th, 28th and 29th, respectively, she wrote: 'Returning from Barking, and being placed in a position of imminent danger from the shying of the horse, I exclaimed, "Lord preserve us!" when the carriage was immediately brought into safety.' —'I have had a narrow escape of a broken limb from a dangerous fall; but in the excruciating agony caused by the injury, I have experienced great satisfaction from the consideration that this trial is permitted by the Lord for my profit.'— 'We have to rejoice in the conversion of three of the workmen employed in repairing our house.' The more public duty of preaching the Gospel was also continued, and its sphere extended, with such ceaseless activity by Miss Berger and her associates, that, during the last four months of this year, 1821, it was not only necessary to register for worship other premises at Walden, but

also buildings in such new fields of hallowed toil as Elmdon, Langley, Clavering, Wendon, Newport and Little Chesterford.

Early in 1822 Miss Berger was compelled by a serious illness to relinquish, for a season, her arduous work; but experiences in the borderland of eternity qualified her for increased effectiveness when her health permitted its resumption.

The following are examples of many expressions of her gratitude for these experiences:

'February 25th, 1822.—I cannot describe the tenderness of my Lord to me in my present affliction. All this week I have been unable to rest at night through pain in my head; but these lines have supported me through the long hours:

"Darkness then shall disappear,
When that eternal light is given;
No revolving changes there;
No night is found in heaven."

'March 2nd.—Glory be to God, Who has brought me through deep waters, and raised me again to a measure of health! I feel that this affliction has been sanctified indeed to my soul; and I would not have been without it, or have exchanged it, for the most pleasant circumstances conceivable. It has been God's way of bringing me nearer to Himself.'

Raised up again to comparatively good health, Miss Berger, while using with increased assiduity

the methods which previously had been so serviceable in the development of piety in her soul, adopted any new practice which seemed likely to be of further help in the same direction. She was truly a 'Methodist,' rigidly adhering to wise plans of holy living; seeking what has been designated 'high graduation in Divine understanding and art'; labouring systematically to keep the fire of her philanthropic zeal bright and warm; and in all things, as a spiritual athlete, exercising herself 'unto godliness.' It was her wont, at times, to wait in private prayer for the application to her mind of some Scriptural word, and also, either alone or associated with a few Christian friends in what were called 'Portion meetings,' to draw one or more out of a number of appropriately arranged cards, accepting as a special encouragement or direction, the Bible-passage thereon printed. Of the possibility of these and similar practices being abused or misleading, Miss Berger was fully aware; and in every way known to her, especially by much earnest prayer, she sought to guard against the danger. Her own words, written on March 3rd, 1822, and discovering her views of such expedients generally, though mentioning specifically only one of them,

should carefully be noted:

'I have often been tempted to think that the Scriptures and lines of hymns which have been on my mind at different times, suitable to its then condition, were merely called up by my own unassisted memory. Had I yielded to this temptation, I should have lost much Divine instruction and comfort. From Whom but Him, Who is "not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are," and Whose "compassions fail not," could such timely and rational encouragements come, as those with which I have recently been favoured, amidst all the irrecollection and irrationality of raging fever?'

Whatever the explanation may be, certainly the words that came to her mind were, as a rule, astonishingly apt and helpful in their relation to the special circumstances for which they were desired. Doubtless this resulted largely from what characterized her ordinary life: namely, sincere and commanding desire to evidence love by obedience; whole days and nights spent in private prayer; frequent fasting and affliction of spirit; joyous attendance at the public means of grace; eager concern for the well-being of mankind; regular perusal of God's word, together with such works as Alleine's *Alarm*, Doddridge's *Rise and Progress*, and Benson's *Commentary*; and the altar-

fire of purely sacred purpose constantly glowing. This purpose Miss Berger expressed in her diary, under date November 8th, 1822, in the sweet lines of Doddridge's:

"My Saviour I am Thine!
By everlasting bands;
My name, my heart, I would resign,
My soul is in Thy hands.

To Thee I still would cleave
With ever-growing zeal;
Let millions tempt me Christ to leave,
They never shall prevail.

His Spirit shall unite
My soul to Him, my Head;
Shall form me to His image bright,
And teach His path to tread."

Miss Berger's devoutness at home had its counterpart in her spirit and deportment abroad. The Sanctuary services in which she was not required to take any prominent part, grew increasingly attractive to her, as copious notes of sermons heard by her—particularly of those of the Rev. Peter M'Owan—fully show. And more public duties, if less agreeable, were performed with a cheerfulness and eagerness which caused her to be widely known and respected. Of her call to these duties she had not *now* the shadow of a

doubt. But her humble estimate of the abilities of herself and companions, as compared with those of Ministers of the Gospel generally, was stated thus: 'We had been considering ourselves, in conversation with Mr. Burdsall, as only able to blow the rams' horns, while he could blow the silver trumpet; and directly on our return home, opening on Mr. Benson's comment, I cast my eyes on these words: "How glorious was the power of God which triumphed over the proud and mighty Pharaoh by the simple rod of Moses; that overthrew the walls of Jericho by the sounding of rams' horns!"' Indeed, Miss Berger habitually under-estimated her talents, though she never failed fully to employ them. Deeming her gifts to be few, she considered it the more necessary that they should be frequently used; and so was constrained to be 'in labours more abundant.'

Sometimes in perils from hostility, not unfrequently instigated by so-called dispensers of law, or even of the Gospel, were these labours carried on; generally, however, with a favourable issue. For instance, at Newmarket, when Mrs. Webster was, by request, addressing a congregation in the open air, a chimney-sweep, who had been

hired to make a disturbance, mounted the back-rail of the well-known chaise which served the ladies for a pulpit, vociferously designating himself 'the parson,' and evidently purposing to take a position amongst those who were conducting the service. A young man, however, pulled the sweep down with such violence as to break his collar-bone. An attempt, equally unsuccessful, was then made to overturn the chaise. The young man who had interposed was, the next morning, brought before the magistrates; but on his pleading that he was in charge of the conveyance, and had only done his duty in protecting it, he was discharged.

The year 1822, was marked throughout by much encouragement to Miss Berger and her friends in their sacred toils—many souls having been therein converted in various localities; several additional preaching-places registered; a Society-class, with thirty-five members, established, at Saffron-Walden; and many other equally satisfactory results having been effected through their instrumentality. The unsolicited and unexpected favourable testimony of letters and newspapers may be specially mentioned. On De-

cember 10th, a Local Preacher from Norfolk thus wrote: 'My dear Sisters,—I have no doubt of your being called and sent of God to administer blessings to thousands of souls; and I deem your plan of continual application in your sermons to be admirably adapted to this end. Go on in the same plain path; and may God crown your labours with abundant success! We will give you a hearty welcome at any time.' In *The Bury Gazette* for December 11th, 1822, there appeared this notice: 'Two famous female Preachers, on Tuesday last, preached in the Wesleyan-Methodist Chapel at Diss. . . . Both in the afternoon and evening several hundreds could not obtain admittance.' *The County Herald* for December 21st, 1822, contained this paragraph: 'Two female Preachers, of the Wesleyan-Methodist persuasion, have been preaching through all the neighbourhood between Bury and Diss. These ladies are said to be persons of fortune. They evinced considerable talent, as well as great energy; and afforded much satisfaction to a numerous assembly.'

CHAPTER III.

REMOVAL TO SAFFRON-WALDEN. PERSECUTION AND TRIUMPH. 1823 TO 1828.

THE year 1823 found Miss Berger in conditions which proved very helpful to her faith. The rest of the family being at Saffron-Walden, it devolved upon her to conduct the Watchnight Service at Leytonstone. As, however, she was suffering from a violent shock to the nervous system, this undertaking seemed intolerably onerous, sending her in agony to seek for solace and strength from God, Who graciously answered her faith by applying to her mind words prophetic of the blessing to be realized not only on that particular occasion, but also in

her life throughout the succeeding year: 'Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.'

The work at Saffron-Walden continued to prosper, and in January and February three small rooms were successively licensed for worship. Miss Berger quietly waited meanwhile for indications of the Divine will as to the future, yet not neglecting to do with her might in the present whatever her hand found to do. In evidence of her experience, a letter, written April 25th, to the ladies at whose establishment she had received part of her early education, may be cited:

'The Misses —— are requested to accept the enclosed books as an expression of grateful remembrance from one who was formerly under their tuition, and who recollects with gratitude to God and them their attention to her education and moral principles while under their roof. She has since learned in the school of Christ (Ephes. iv. 20-24) lessons of inestimable worth —of saving and renewing grace. So that her experience corresponds with the following verses of Newton's:

"Fierce passions discompose the mind,
As tempests vex the sea;
But calm content and peace we find
When, Lord, we turn to Thee.

In vain, by reason and by rule,
We try to bend the will ;
For none, but in the Saviour's school,
Can learn the Heavenly skill.

Thus I, who once my wretched days
In vain repinings spent ;
Taught in my Saviour's school of grace,
Have learned to be content." '

The following entry in her diary will cast further light on Miss Berger's experience at this time:

'I wished to know the full import of those words, "The Lord is good, a Stronghold in the day of trouble" ; and my desire was graciously granted. For, under a sermon preached by the Rev. P. M'Owan, I experienced power to commit everything to God ; and then all that was before distressingly perplexing, seemed as nothing at all. I felt able to suffer and adore. I think that this extraordinary manifestation indicates that a great trial, or some great display of Divine mercy, is at hand.'

It may be that the fuller call, received soon after this time, to permanent residence in the ancient and charming town of Saffron-Walden, and the heavy domestic affliction which preceded it, were the special Providences for which she was being thus prepared. There seemed many difficulties in the way of changing residences; but, true to her decision to renounce her own will in

all things for that of Christ, she sent the following letter to Mrs. Webster, who was then staying at Saffron-Walden and had there certified, in July, another house for worship:

'MY DEAREST FRIEND,

'The success the Lord gives you is very animating, and a source of much comfort to me, as well as to the dear children of God to whom I have read your letter. The greatest difficulty to me in leaving here, is the distance of Walden from mamma; but, persuaded that the will of the Lord is right, I shall be resigned to the change. The language of Ruth is mine: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

'Yours most affectionately,

'C. BERGER.'

In the same spirit she thus wrote in her journal:

'August 19th, 1823.—O that I could faithfully record the goodness of God towards my unfaithful soul! I feel that He is renewing my strength; that He invites me the sweetness of His yoke to prove, and that I am rising again, from a state only partly spiritual, into one wholly spiritual. I seem like a bird which has often had its wings clipped, my soul having been frequently weakened, so as to fall from blessed heights of peace and joy and love. O that its wing might now rise to droop no more!'

The great trial anticipated was now to be borne by Miss Berger: notwithstanding her own anxious vigilance as nurse, an illness, which had come unexpectedly upon her tenderly loved mother, issued in death in September 1823. Miss Berger's private records and friendly letters in relation to this sorrow undesignedly throw out her own affectionate character in bold relief. The following are specimens:

'On September 1st my dear mother departed this life. This painful event has been much sanctified to me. The Lord dealt so graciously with regard to mother's soul that I have not known how to praise Him enough. I sat up with her during the last two nights of her life, and was enabled to say many things which the Lord blessed to her.'

'*Homerton, September 2nd*, 1823.

MY DEAR MADAM,

'I am requested to inform you of the loss of our dear mother yesterday. Her bodily sufferings terminated happily.....Some time before the fatal stroke, her soul ungrasped its hold of sublunary objects, and delightfully fixed upon God her Saviour as the only Giver of substantial and permanent happiness. So death was the way to her Heavenly Father's house, and eternity the completion of her most ardent wishes. Only the vital piety of which she was made a happy partaker can ensure a re-union where she now is.....

'Yours in the love of Christ,

'CHARLOTTE BERGER.'

Miss Berger now manifested even more self-renunciation and heavenly-mindedness than before. No deprivation, no hardship, no contest, no contumely, no danger could prevent her following what appeared to be the way of Providence. Particularly was this seen in her devoted attendance at the House of God, in spite of feeble health or foul weather. She often spoke and wrote of physical as well as spiritual restoration experienced there. In the business matters which at this time she had to transact, there was in her spirit and conduct a blending of artless simplicity and commendable prudence. In illustration of these characteristics, a few passages are extracted from her diary:

'October 23rd, 1823.—Have seen this evening the Lord's hand in remarkably preserving our dwelling from destruction by fire. The kitchen was full of flames and smoke; but by God's help, our lad managed to extinguish the fire—not, however, before himself had been considerably injured, and the walls and the furniture much burnt. O the gracious Providence of God in this dangerous circumstance!—a Providence all the more notable, as, by some oversight, the insurance had not been renewed.

'January 13th, 1824.—In many circumstances the Lord has graciously wrought, in His Providence, for us of late. To-day, beyond expectation, Ilford Chapel rent was brought in.

'February 23rd.—Though very poorly, I ventured to chapel to hear the Rev. P. M'Owan; and, O, what a season! The chapel was damp, but I did not take cold. My views and feelings were indescribable. I saw the vastness of God's love, in contrast to my utter unprofitableness; I experienced intense eagerness to offer my *all* to God, together with profound astonishment that He will accept anything so mean. Remembering, I endorsed, the words of Christopher Hopper: "I gave up my soul and body and substance to my adorable Saviour, and grieved I had no more to give,"

'February 24th.—Was much exercised and afflicted in spirit through circumstances of a very painful nature; but the Lord graciously relieved me by a view of the provocations Himself met with from His people of old. Their shameful unfaithfulness *seemed* reflected in some sort upon Himself and to dim His glorious name.

'April 8th.—I feel that my soul is rising into God, the means employed to convey this blessing having been a conversation which I had with two Preachers, a male and a female, belonging to the Bible Christians. The former reminded me of George Clarke, whose spirit I judge of from his letters; and the latter of Ann Cutler. Both manifest great simplicity of character, and profess to be taught in all things of God. The lady rejoices in a constant consciousness of the smile of God illumining and transforming all within her. In reply to an allusion to my delicate health and extreme nervousness, she said that she had been in the same condition, but God had made her a new creature in body as well as soul. Her manner was that of an innocent and lovely child. She is twenty-seven years of age. I

have been ardently pursuing more holiness ever since this interview: and, blessed be God! I feel a larger and mightier measure of it wrought in my heart.

'May 24th.—Broughing.—On Saturday our journey here was beset with many difficulties. We had started later than usual, and on arriving at Waltham Abbey we were told that the bridge was down, the country flooded and the road impassable. We, however, tried another way, some miles round, notwithstanding the probability of finding matters even worse, as we knew that the Mill Bridge in that direction was greatly damaged; and, glory be to God! we got safely through.

'June 14th.—This day the Lord has given us a blessed answer to prayer, the Leytonstone house being disposed of to some of our own people. Last Friday week the letting of the house was as uncertain as it had ever been; but in the evening we felt special power to cast everything into the Lord's hands; and we were filled with love and praise. On Monday morning, while Mrs. Webster was negotiating with a gentleman about the house, Mr. Taylor and myself were praying in another room that she might be rightly directed. The matter was satisfactorily settled, arrangements being made for the continuance of God's cause in the house.

'July 18th.—Spoke at Broughing and Patmore Heath.

'July 20th.—Arrived at our new residence, at Saffron-Walden.'

Saffron-Walden is a Market-town in Essex, about fifteen miles from Cambridge, with a pop-

ulation of about six thousand. The ruins of a Norman Castle; a magnificent and commandingly situated church, in the architecture of the period of Henry VII.; a fairly furnished public museum; a good subscription library; a salubrious common, serving as a recreation-ground; several mansions, together with varied and charming scenery, render the town and vicinity unusually attractive. The site of Miss Berger's house was selected as securing two objects: on the one hand, proximity to a spiritually destitute neighbourhood, that it might be a centre of philanthrophic activity; and on the other, natural beauty and quietude, that it might be the abode of strengthening contemplation. The back garden, enclosed by a high flint wall, was within a few paces of courts and yards where it might be said 'Satan's seat' was; and its gate was furnished with a small aperture for the safe inspection of visitors. But the outlook in front was in its rare beauty a source of perpetual joy to so keen a lover of Nature as Miss Berger. Of her many appreciative expressions concerning this advantage, it may suffice to cite the following: 'Last night, standing at my bedroom window and looking on the beauties of nature by the light of the clear moon, I felt over-

whelmed with a sense of the love of God in adorning creation for me, and in adding to that (amazing thought!) the gift of His Son.' The retired garden in front witnessed many a prayerful struggle on behalf of the moral wilderness behind the house. Often, like Nathanael, might the several members of this devoted family be found, under the fruit-tree, in communion with heaven, their ascending strains of praise and prayer mingling with the minstrelsy of nightingale or thrush; with the cawing (scarcely less cherished, if less melodious,) from an extensive rookery in an adjacent wood, and with numberless other voices of Nature's homage to her God. The house was square-built, plain and substantial; and one of its rooms, designated 'The Worship-room,' was set apart for Class-meetings, Prayer meetings and other devotional purposes. A few yards from the front garden was the chapel, which would accommodate about three hundred hearers. Uniting to the still very manifest traces of its descent from a barn, massive pews, with locks and keys, this place of worship presented a singularly quaint appearance, which, once seen, could not well be forgotten.

Miss Berger's experience at the commencement

of her residence at Saffron-Walden will appear from a few records made at the time:

'October 4th.—I felt irrepressible zeal to speak for God, and to let nothing hinder me in the work.——Sunday, October 10th.—Nine more persons accepted an invitation to remain to Class. Blessed be God! it seems as if He were saying, "Arise and build."——October 11th.—Felt much blessed in family devotions, and believed that the Lord would do great things among us.——October 31st.—As we were travelling along I cried to the Lord for power more clearly to understand His Word; and I immediately felt an overwhelming sense of His presence. When, afterwards, I was speaking about the difference between being saved "*so as by fire*," and "an *abundant* entrance" into everlasting life, I felt a blessed assurance that the Lord would give me the latter.'

At this period, Miss Berger copied, as setting forth her own sentiments, numerous and extensive extracts from Mrs. Rowe's *Devout Exercises*. One of these selections may here be cited:

'I dread nothing more than the guidance of my blind desires. I tremble at the thoughts of such a fatal liberty. Avert, gracious God, that miserable freedom! Thou foreseest all events, and at one view dost look through eternal consequences: therefore do Thou determine my circumstances to advance Thy glory.'

For a season 'the churches' under the care of Miss Berger and friends 'had rest, and were

edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' To the advantage taken of this favourable season for the zealous prosecution of their labours, as well as to the encouraging degree of success attendant thereupon, making it almost possible to say that, through these earnest workers, 'the Lord added to the Church *daily* such as should be saved,' the subjoined notices and letter bear gratifying testimony:

'December 11th.—Have seen the Lord's hand in several circumstances of our last visit to London, especially at Kensington and Hammersmith. We had the pleasure also to find that it was well with our people at Leytonstone, and that the work was reviving at Ilford.

'August 2nd, 1825.—Have been graciously and much assisted during the past week, in which, as for several weeks previous, we have spoken every night at different places; and on Sunday I took a new step, speaking an extra time at Walden. I had a glorious day, as, indeed, I expected to have; for when I decided upon this additional work, in dependence upon God, I opened upon the following remark of Burkitt's: "By weak and even dead means, God produces the mightiest effects"; and also on a very encouraging passage in Doddridge's *Rise and Progress of Religion in the Soul.*

'Sunday, August 21st.—Engaged four times at Saffron-Walden. Having looked up to the Lord for direction

concerning speaking in the street, this passage seemed given me in answer, "Cast thy bread upon the waters: for thou shalt find it after many days."

September 23rd. 1825.

'To Messrs. A. and C. W.

'Dear Children in the Lord,

'Though absent in the flesh, we are often with you in spirit, commending you to His grace, Who is able to make and preserve you blameless to the day of His coming. A brief account of our summer's engagements may afford you matter for prayer and praise. Commencing several weeks before harvest, we have up to this date spoken every night except Saturday, mostly in the open air in the adjacent villages, and have had very large congregations. One evening, after our public speaking, a man who had followed us and received special exhortation about his soul, seemed deeply affected. He said that he felt convinced, and had done so ever since our first visit, that, unless there was a change in his character and life, he would be lost for ever. We went to his house and prayed with him and his wife. He came to Walden on the following Sunday, according to promise, and he has done so every Sunday since, sometimes bringing his wife, and sometimes others. He declares that the long journey does not tire him so much as his former drunkenness did. His fellow-labourers in the harvest-field soon discovered the change in his character, for he had been notoriously wicked; and they did not fail to tempt him to return to his old ways. He says he has never spent such a harvest before, and his thoughts are continually on the com-

ing harvest when the reapers will be angels. Several other equally genuine cases of conversion have gladdened us.

Yours, etc.,

'H. E. WEBSTER AND C. S. BERGER.'

'October 19th.—The following, in Cecil's *Remains*, has been an encouragement to me [Miss Berger] as respects public speaking: "The meanness of the earthen vessel, which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a philosopher."

'February 5th, 1826.—The joining of two new members to our Society we trace to the morning Prayer-meetings, which commence at half-past five o'clock.——March 6th.—How bountifully does the Lord deal with us, making His work to prosper in our hands and granting us gracious manifestations of His presence in our meetings! Constantly persons are coming forward to join themselves to the Lord and to us. I have also to record the Lord's goodness in another respect. Yesterday week I was too poorly to engage in speaking, and was therefore alone, waiting on the Lord, for the greater part of the day. I asked chiefly for spiritual blessing, and secondarily, for the removal of a weakness in my chest which had bowed me down in a measure for fifteen years, so that I could not keep myself upright without great pain and sickness. Glory be to God! He has heard my prayer, removing altogether this physical distress, which I had before expected would increase upon me with my years.

'October 10th.—Blessed be God, Who graciously helped us through the past Sabbath!—a day of rainy weather and of much fatigue to us, on which we travelled thirty miles, and I was enabled to speak three times, twice at Crishall, and once at Abington, where the Lord is working blessedly, and the people seem to be seeking Him with all their hearts.

'November 14th.—I had a precious day on the last Sabbath; spoke at Crishall, morning and afternoon, and at Abington in the evening. I think I never, since engaging in this hallowed employment, felt more assisted than on the latter occasion. Yesterday was my spiritual birthday. Thirteen years have rolled away since I first knew the Lord; and I am astonished when I review the helps and other mercies which have been crowded into those years, to such an unworthy and unprofitable servant. I would, in the spirit of grateful love and unreserved obedience, offer afresh myself and my little all to that Saviour Who revealed Himself to my soul in such a powerful and unspeakable manner, on that blessed day, and to Whom I now can say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Rather more than a week ago we commenced the five o'clock morning Prayer-meetings, for the winter. I felt very anxious to begin them, because of their spiritual benefit; and I view it as a special blessing from the Lord that so far from my health suffering damage, as before, under similar circumstances, it has greatly improved.'

But a time of trial was close at hand. Bitter persecution was soon to arise. As there had been at Abington considerable objection, on the part

of the heads of the parish, to the work of herself and companions, Miss Berger deemed it advisable to purchase, as the site for a new chapel, a small plot of freehold land in that place, with two cottages upon it, intending subsequently to secure, if possible, the adjoining plot. Under the influence of powerful persecution, the owner of the cottage in which the ladies had hitherto conducted worship, was induced to close his doors against them; and even the tenant of the cottage which they had just purchased, stoutly refused to quit. Miss Berger, however, was not dismayed; but quietly persisted in the course of duty until she secured her right, and therewith a permanent place in which to continue the worship of God. Of these trials she wrote:

'December 25th.—We have had the honour of engaging in another battle with the opposers of the Gospel; and God's hand hath brought us through victorious.'

A letter from Mrs. Webster, probably to the Superintendent of the Circuit, gives details of the earlier stages of this opposition; and indicates that it was first excited by an announcement of Services to be conducted by Miss Berger and herself:

'*Prospect House, Saffron-Walden,*
'*October 21st*, 1826.

'DEAR BROTHER IN THE LORD,

'Believing that you are not unwilling, that the Lord should make use of some of the weakest instruments, I address you in our present difficulties. The Lord has opened more doors than we can enter; and we hope that you may be disposed to come to our help. Other service has been offered: but as we are old Methodists, while wishing well to all Christian communities, we prefer an enlargement of our own. There are two dark places into which our way has been directed, and both are very accessible to you. In one, about eight miles from Cambridge, several Dissenting Ministers have successively attempted to establish a cause; but in vain, the last, as an old inhabitant informed us, being hooted and stoned out of the village. However, by the leading of Providence, my father went and spoke there, informing the people that, upon our return from London, we should pay them a visit. The Clergyman hearing this, obtained the signatures of many of the most respectable inhabitants to a protest against our intention, and so sternly reprimanded the owner of the house in which we were to preach that he promised to close his doors against us. With difficulty, another room was secured; and licensed; but its owner also, under threatening, was ultimately constrained to refuse us further tenancy. But almost immediately upon this becoming known, other accommodation was offered, accepted and licensed. Our work has prospered so blessedly that the ale-house keeper is complaining, because the hope of some of his gains is gone, his custom having considerably fallen

off, especially on Sunday nights. Our congregations are much too large for the room, necessitating open-air services in favourable weather; and Prayer-meetings are held three times a week. Our landlord has received a lawyer's letter, advising him that, if he do not eject us, proceedings will be taken as early as possible to eject him from his house. We have the first offer of two freehold cottages; and are prepared to purchase, if you think it advisable to do so.

'Yours in the best of bonds,

'H. E. WEBSTER.'

About a year after the Abington struggle, a very severe battle had to be fought at Saffron-Walden, by these good soldiers; but, by many evidences of the Divine presence and favour, they had been made especially strong for it. A deeply-laid plan to compel them to relinquish their heaven-appointed work in that town, began to show itself in September, 1827; and, in the early part of 1828, it issued in wanton and intolerable persecution. The water-butts near the chapel were bored; trees in the garden were destroyed; stones were thrown across the yard, one of great size being so placed in the path that those who were going to, or returning from, the service would be likely to fall over it in the dark. Inside the chapel, matters were still worse; for there rough boys behaved ludicrously; drunken

men talked loudly and profanely; and 'certain lewd fellows of the baser sort' acted with scandalous indecency. At this juncture it became necessary, according to the judgment and request of many of the most respectable inhabitants of Saffron-Walden and the vicinity, that firm, repressive measures should be adopted. Accordingly, an appeal was made to the magistrates; and a very gifted representative of the *Protestant Society for the Protection of Public Worship* voluntarily watched the case for the complainants. This gentleman had previously, in his communications about the disturbances, written thus to the ladies: 'Surely your benevolent intentions and true Christian charity do not deserve the wrongs which you endure; and certainly myself and the Protestant Society will cheerfully assist you to obtain protection and redress.....All your measures appear to have been legal and discreet. As to the offenders, they may be punishable by indictment either for conspiracy, or for riots and assault, or by proceedings under the last Toleration Act, (52 Geo. iii., c. 155), for disturbing public worship in a registered place. While an urgent request, on the part of herself and colleagues, that the disturbers should not be prosecuted under the Toleration

Act, because of its severe penalties, evinced their united desire for nothing more than protection, Miss Berger's own particular attitude in this great anxiety may be seen from the appended notes:

'February 1st, 1828.—I arose early, and spread the business of the day before the Lord; and obtained this gracious answer, "My presence shall go with thee, and I will give thee rest." At half-past nine in the morning we went, according to appointment, to lodge a complaint against some of those who have long disturbed our public worship with impunity, and latterly have gone to such lengths as to endanger the lives of the worshippers. While before the clerk to the magistrates, I lifted up my heart, and committed my case entirely to my Heavenly Master, Whom I silently addressed as "Wonderful, Counsellor." Whereupon I immediately felt a Divine thrill through soul and body, and a full persuasion that all would be well.——February 2nd.—We trust that we shall be so directed, through this exercising circumstance, as to secure the permanent safety, quietude and comfort of the dear flock under our care.——April 11th.—When I awoke this morning, and looked up to the Lord with reference to next Tuesday, the day fixed for the Sessions, and on which we expect to appear in court, these words were clearly applied to my mind: "The battle is the Lord's."——Wednesday, April 16th.—I feel my soul all turned to praise; for the Lord has helped us beyond our expectation, bringing us through our difficulty with a high hand. O God!

"Thine arm has safely brought us
A way no more expected,
Than when Thy sheep
Passed through the deep,
By crystal walls protected."

The court was opened at 12 p.m., and was soon crowded to excess. We sat on the seat of judgment, in a line with the Recorder, Lord Braybrooke, the Mayor, the Deputy-Mayor and other Magistrates. The advocate from the Protestant Society acted with great propriety and excellent judgment; and Lord Braybrooke spoke admirably on our behalf and in reprehension of the disturbers. Two of the offenders were convicted, while the others only escaped through a manœuvre which confused the witnesses. When the court broke up, Lord Braybrooke, in the most affable manner, came to us and said, "You will have no more of it." '

Peace having thus been restored, Miss Berger and her companions gave themselves undistractedly and gratefully to the cultivation of personal piety and to the prosecution of their public duties for the benefit of mankind. Of the state of their mind and work at this time the following letters give evidence:

'*Saffron-Walden, July 5th*, 1828.

'MY DEAR BROTHER,

'In my approaches to God in prayer, and especially when I have seasons of more than ordinary union and communion with Him, I urge my plea for a brother whom I dearly

love. I had such a season on the 2nd inst. My mind had been much impressed with the two following passages: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will"; and, "Be filled with the Spirit." I copied these words out, and placed them where they would be almost continually before my eyes, that they might remind me of the purpose which I had conceived: to "pray without ceasing" for their abundant fulfilment, in my own experience.....I am privileged to draw upon the bank of heaven to an infinite amount. How great may my possessions be! The honouring of these two bills, which I am now presenting to the Divine Majesty, will enrich me more than if I were entitled to draw on an earthly bank to the amount of millions, because here are the "durable riches." At another time, when meditating on the words: 'The glorious Lord will be unto us a place of broad rivers and streams," my mind reverted to you; and I prayed, "Give him to feel, O Lord, what I now feel of Thy transcendent excellency, Thy inexpressible tenderness and love!" Well might the poet write, when spending a night on the Alps:

"By me, when I behold Him not,
Or love Him not when I behold,
Be all that e'er I knew forgot:
My pulse stand still, my heart grow cold;
Transformed to ice 'twixt earth and sky,
On yonder cliff my shape be seen,
That all may ask, though none reply,
What my offence hath been?"

'Your affectionate sister,

'C. BERGER.

'*December* 31*st*, 1828.

'DEAR SIR,

'I know it will afford you pleasure to hear that we enjoy, this winter, what we have not been privileged with for several years past—uninterrupted tranquillity in our Sabbath-evening meetings; and that some who were disturbers, now attend our services with becoming seriousness. What a contrast between last Watchnight and the one we hope to spend to-night! I well remember *then* beholding, from the window of the room in which I was compelled to remain as an invalid, quite a crowd of persons who had evidently come to interrupt the worship; but I now calculate upon spending the last hours of the departing year with a quiet solemnity suitable to the occasion. O, that we may be enabled to view our life in the solemn reality of its brevity and importance!

"Every moment brings us near
Vast Eternity's frontier;
And the next may land me there:
Up, my soul, this hour prepare!"

'I remain, etc.,

'H. E. WEBSTER.'

CHAPTER IV.

LOSS OF COMPANIONS. NEW CHAPELS. LAST DAYS AND DEATH. 1829 TO 1877.

AFFAIRS going on prosperously in Church-life, Miss Berger's great concern now was for the salvation of the members of her family; and she adopted every plan which affection could suggest to secure that object. The co-operation of several godly persons was enlisted in this hallowed service. She also wrote numerous and beautiful letters; and sent graceful acrostics to those for whom she felt special solicitude, urging the claims of religion upon their acceptance. It was her happiness to see these devout efforts crowned with success, many of her relatives giving their

hearts to God, and some of them becoming pre-eminent in piety and usefulness. Of these blessed triumphs, *Affection's Tribute to the Memory of Samuel Berger, Esq., Jun.; with a Short Account of his Brother, Mr. Thomas Berger*, written by Miss Berger and published in 1853, gives some beautiful specimens. As an example of her endeavours to secure these results one letter may be given:

'*December* 31*st*, 1829.

'My dear Brother John,

'The year 1829 has borne its report to heaven. On this, the day of its departure, O let us in much self-abasement pledge ourselves to be from this solemn period unreservedly the Lord's in body, soul and substance! "Look upward! look inward! look forward!" What shall I wish my nephews and the other members of our dear family as a New Year's gift? I wish they may find the Messiah. I see in God such an infinite sufficiency to fill the boundless capacity of the soul, and I experience so much of the influence of His Spirit, that His will and work appear the only imperative and desirable objects of pursuit. O, to experience His pardoning, sanctifying grace in my own soul; to witness the prosperity of His work in the souls of others; to share the triumphs of His cross! These are joys which a dying hour will not condemn, but which will crowd that hour with delightful retrospect and balmy sweetness, and

will rise with the disembodied spirit into her native skies, to dwell there for ever and ever.

'Your affectionate sister,

'C. BERGER.'

Every opportunity of feeding the flame of her own piety was eagerly embraced by Miss Berger; and in her papers such records as the following are numerous:

'Heard Mr. Waddy at City Road, and realized such joy as I would not part with for ten thousand worlds.' 'Went to the meeting held at the City of London Tavern concerning open-air preaching. It was indeed a time of the outpouring of God's Spirit. How true it is, that we learn more in a short time under the clear teaching of the Spirit of God, than we could during ages under the teaching of men and books!'

Yet no one prized devotional publications as auxiliaries to piety more than she. About this time we find her delighting in the works of Isaac Pennington, whom she designated 'a very spiritual writer'; in *Dickson on the Psalms;* in *Cecil's Remains*, and similar books. She knew, also, how to read the book of nature to advantage, as a record under date July 19th, will show: 'Looking last evening at a currant-tree in our garden, full of the finest bunches of fruit, which the leaves entirely covered, the thought struck me

that all my works should be covered with humility.'

This continual acquisition of sacred knowledge, together with the conviction of commensurate obligation to make others sharers in its benefits, caused an ever-flowing freshness in Miss Berger's letters, exhortations and other compositions. Amongst the joint productions of herself and companions during the year 1831, should be specially mentioned a small book (12mo, 52 pages), entitled *The Mysterious Travellers, Emblematically Represented, through the Diverse Mazes of this Mortal Scene: wherein is related their Resolutions and Undertakings by Land and by Water, and their Joyful Arrival at the Desired Haven, etc.*

Ready for every service of Christian kindness, Miss Berger identified herself with those who systematically sought to suppress cruelty to the lower animals. The following letter to a man notoriously unkind to his horses, will show how energetic she was in this good work:

'*October* 16*th*, 1831,

'Mr. L ——,

'This is not penned in ill-will but from a sense of duty. I cannot be satisfied without addressing you upon a subject which lays you open to the disesteem and censure of

every humane person, and also to the displeasure of the Divine Being, namely, the hard usage to which, as everybody knows, you subject the animals in your service. Surely it is a stigma upon your character that these useful, patient creatures should be over-wrought, severely beaten and provided with painfully unsuitable harness. Surely the least you can do is to give them sufficient food and rest, a good dry bed and comfortable harness. You will find that their Maker requires this at your hands. If human laws do not touch you, those of the righteous God Who dwelleth in heaven, and Whose "tender mercies are over all His works," will. What other sins you may stand chargeable with, I leave; but this *alone* will make you shrink and crouch under its burden at the bar of that God Who has said, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel"; "The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh"; "He shall have judgment without mercy, that hath showed no mercy." I earnestly recommend you, therefore, to put away the evil of your doings. Humble yourself before God, ere the day come upon you when you shall see that your cruel gains have been put into "a bag with holes," or shall perceive them rising against you as eternal rust and canker to your soul.

'C. BERGER.'

A fragment of a note, in answer to a person who desired to purchase her pony, still further shows Miss Berger's views on this subject:

'I have hitherto refused to sell, and shall continue to do

so, believing that I was providentially directed in his purchase, and that we are to be as gods to those animals which our Heavenly Father entrusts us with for our use and comfort; and fearing that, if sold, he might fall into the hands of those who would not be animated by such considerations. I hope that we shall all continually aim at pleasing God in all things, ever keeping an eye on eternity, knowing not how soon we may have to give an account of our stewardship.'

But important as she deemed the cause of suffering brutes, more important did she regard the cause of suffering humanity. Accordingly, when, on a collecting tour for the Wesleyan Foreign Missionary Society and also for the Society for the Prevention of Cruelty to Animals, she received a subscription to be appropriated to either at her discretion, without hesitation she devoted it to the former, making this explanatory record: 'We felt we must *of course* give the preference to the work of saving souls.'

A few extracts from the journal of Miss Berger will notify the almost unvarying tranquillity and success which that lady and her associates were permitted to enjoy for the next few years:

'March 9th, 1833.—Reading this morning Psalm lxxxi. 8–10: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto Me....I am the Lord thy

God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it," a sweet light flowed into my mind, whereby I saw that a quiet attention to God was my path; that anxiety about earthly things was needless; that God's all-sufficiency claimed my entire dependence; that I had only to ask and have; and that it is a great evil to immerse the soul in passing occurrences, as they often, equally with grosser matters, obstruct the progress of the life of God.

'November 14th.—Yesterday was the anniversary of my spiritual birthday. O my God! I may surely say on the twentieth anniversary of that ever-memorable day when Christ was first revealed in my heart as the hope of glory, *In blessing Thou hast blessed me;* but how inadequate are words to express the salvation imparted! "O, may my poor remains of breath teach the wide world Thy love!"—— March 2nd, 1834.—The chapel, like the Worship-room, on Wednesday had more persons in it than could comfortably be accommodated; and many were obliged to remain standing outside.—July 3rd, 1835.—Returned to Saffron-Walden from Homerton after an absence of nine weeks, during which we have seen much of the Lord's goodness in many respects, especially in conferring His grace upon four of my dear nephews. Surely His work shall not end here!—— November 15th.—The Lord's-day. Old Master H—— (eighty-one years of age) found the Lord, while I was reading Mr. Moore's sermon on the *Rich Man and Lazarus.*'

Scarcely had the year 1836 commenced, when death made its first inroad upon the godly band with which Miss Berger had so long and blessedly

been identified, removing its oldest member, and filling the hearts of the survivors with a sense of irreparable loss. *A cloud received* her *out of their sight;* but as viewed by the high-soaring faith of the workers whom she had left below, it was a *chariot* of triumph and glory. Mrs. Taylor was of most respectable family connections; but this she did not consider so great an honour as the facts, that her mother was one of the early Methodists, and that she herself had been received into Class by John Wesley. To her excellent spirit and life, her daughter, Mrs. Webster, paid a just and beautiful tribute in the *Wesleyan Methodist Magazine* for March, 1841, the conclusion of which may here be fittingly transcribed:

'When her spirit was almost released, the words quivered on her lips, "The word of His grace shall bear us safe through." A friend in the room said, not thinking she was heard, "If she could say a word more to us"; when the dying saint made an effort, "Trust in Jesus for mercy and grace, more and more." These were her last words.'

But the *cloud* had a further mission to fulfil to this honoured family: having, at intervals, foreannounced its coming in prophetic shadow, it darkly fell upon them in April, 1840, leaving Mrs. Webster and Miss Berger to carry on the God-

appointed mission at Saffron-Walden. Mr. Taylor was a man of ready wit and much devotion to God, his whole life being in harmony with one of his own quaint utterances: 'We may write over our hearts, *This house is let;* for we have our blessed Jesus residing there, and there is no room for lodgers. When the devil finds you *won't* walk in a wide way, he will try to make the narrow way so narrow that you *can't* walk in it.' Of the death of this good man, Miss Berger wrote the following appropriately simple record:

'April 20th, 1840.—Between two and three o'clock to-day, dear Mrs. Webster's father-in-law was gathered to God. Last night these words rested sweetly, yet fore-warningly, on my mind: "Happy soul, thy days are ended, etc." On quitting the chamber of death, I was unspeakably comforted by that Scripture: "As a prince hast thou power with God and with men, and hast prevailed."'

The period between the loss of two of her fellow-labourers in the Gospel, and that of one still dearer and more helpful, was of great importance and interest in Miss Berger's life, as it brought to her 'the joy of harvest' in a very large degree. Many anxieties, however, bore heavily upon her, but her cheerful submission transmuted them into gold. Dead to self, and alive to duty even in its

most exacting forms, Miss Berger, with her 'Naomi,' ventured upon the responsibility of having engraved four *Scripture pieces*, which had been designed and drawn by the deceased Mrs. Taylor. The Broad and the Narrow Way; the Resurrection of our Lord; the Destruction of Sennacherib's host; and the Power of Prayer, as illustrated by Jacob's vision, by the overthrow of the prophets of Baal on Carmel, and by the prevalence of Israel over Amalek, form the subjects of these pieces. Considerable originality and beauty in the design; exquisite skill and finish in the engraver's work; aptness of Scripture-quotation; and appropriate passages of poetry, some of which were composed by James Montgomery expressly for the purpose, combine to make these 'emblematic representations' a very interesting and profitable study. The financial liability involved in this venture was not trifling; and the labour undertaken by the ladies in securing subscribers was very great. However, complete success rewarded faithful prayer and effort: all the copies were sold; and to the present day, in many houses of Essex and other counties, 'the sets' continue to tell their all-important story, and to perpetuate the mission of their godly pro-

jectors. London, Sheffield, Manchester, Lynn and many other towns were visited in the prosecution of this mission by the two ladies, whose quaint but neat attire, and thrilling testimony for Jesus, in Love-feasts and other means of grace, were long remembered amongst Methodist traditions of those places.

Notwithstanding the extra strain involved by this undertaking, the regular evangelistic duties connected with Saffron-Walden and its neighbourhood were not neglected. Visitations were made to preaching-places established years before, and in each of them cheering testimonies were given by numbers of persons to the fact that they had been brought to God through the instrumentality of these ladies. In carrying on this work Miss Berger, instead of preaching, often found it agreeable to herself and profitable to the hearers to read some such compositions as: Ambrose's *Looking unto Jesus; Last Words of Dr. Payson;* Whitefield's *Invitation to the Devil's Castaways; The Dreadful Prayer-meeting;* and *Chepstowe Jack,* which she designated 'a very solemn tract.' Night and day she was, throughout this period, 'zealously affected *always* in a good thing.' In

order to devote herself the more undistractedly to the service of Christ, she became an Annuitant of the Wesleyan Missionary Society, which she felt quite free to do, as her fortune, now much reduced by her benefactions, was not needed or expected by any of her relatives, all of whom were in affluent circumstances. However, she experienced a blessed disquietude, arising from a growing conviction that she *ought*, and an ardent desire that she *might*, yet do something more for Saffron-Walden, which should benefit that town long after her entrance into eternal rest. How this belief and longing resulted the present memoir will shortly show.

Miss Berger was the subject of various premonitions that death was again about to visit her home; but whether to remove herself or her friend, she could not surmise. With both of them, there was constant readiness, almost desire for the visit. Selections from Miss Berger's letters and journal will give some idea of her experience in the interval, and illustrate other matters mentioned above:

'April 26th, 1840.—Feeling our situation, as now left alone among our people, I was greatly comforted by these words:

"Jehovah, God the Father, bless,
And Thy own work defend!"

which were immediately followed, in my recollection, by these lines:

"When Thou wilt to work proceed,
Thy purpose firm none can withstand,
Frustrate the determined deed,
Or stay the Almighty hand."

'September 6th.—Learning that five out of the eleven unhappy Sabbath-breakers drowned this day week, were to be interred in Hackney churchyard, I, with several friends, distributed tracts to the people assembled; and we have good reason to believe that this labour was not in vain.

April 12th, 1841.—Sheffield, Easter Monday.— At the Manor Band-meeting I felt a most gracious influence steal over my soul and captivate all my powers. It was "the love of God shed abroad in" my heart. Yesterday I felt the kindlings of this love; to-day I feel the blaze.——January 14th, 1842.—Was making a bonnet for a poor deaf woman who attends our meetings, when these words came to my mind, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."——February 3rd.—Have borne, by letter, a testimony for God to all the elder branches of my family; and have so far satisfied my conscience. May He Who dwells between the cherubim condescend to own and bless this poor endeavour, for Christ's sake!——April 30th.—Assaulted by the powers of darkness yesterday, before I *engaged;* but was astonishingly helped both in the afternoon and evening, as indeed I

have been for many weeks past. During the night season also, I experienced sweet spiritual feelings; and when I awoke, these words rested on my mind: "Satisfied with favour, and full with the blessing of the Lord."——June 20.—Feeling my faith severely exercised with regard to the work here, I spread our circumstances before the Lord, Who graciously dispersed my doubts.——August 14th.—Heard Dr. Dauben twice. The discourses, extraordinary for talent and effect, were to us the ministration of the Spirit.——August 15th.—Spoke at Ilford; and had a very blessed time. It seemed as if the heavens were opened. On our way thither we stopped in the forest, pleading with God, as the pony grazed, that we might have a glorious day.——November 5th.—I felt much blessed as we were going from house to house yesterday on the Lord's errands, and labouring the while to make a bold, steady and hearty venture of body, soul and spirit on those great words: "I can do all things through Christ which strengtheneth me." On retiring to rest I was awed by a consciousness of the presence of God.——January 3rd, 1843.—In the Watchnight and Covenant services we enjoyed an antepast of heaven. I have resolved, in God's strength, to give myself, this year, more to private prayer and self-examination.——May 12th.—I am brought back from the gates of death: may my added days be entirely Thine, my adorable Redeemer, Who hast so far raised and rescued me from the grasp of pain, and hast shown me what I owe to Thee as my Deliverer from eternal suffering. Tremendous thought! how powerfully did it impress my mind, after those sleepless nights, with a feeling of greater compassion than ever for sinners. I have been singularly

comforted through the whole of this affliction, by sounds as of a worshipping host blessedly near to me.——July 1st.—We have fresh matter for praise this morning, having received an official intimation that the Preachers in the Cambridge Circuit will regularly visit Saffron-Walden, which is to be placed on the Circuit-plan.——November 12th, 1845.—Returned this evening from a visit to Sheffield and Manchester; and have to sing of journeying mercies, of good health and suitable weather, for the accomplishment of our enterprise, and of having been into the Lord's garden, both natural and spiritual, to feast our eyes and hearts with the blessings of nature and grace. We are placed under weightier obligations to more entire dedication of ourselves and all we have to our gracious Lord.

'*Saffron-Walden, March 22nd*, 1847.

'My dear Miss H——,

'We have often carried your case to the Throne of Grace this winter, long before the rising of the sun. We find the early morning the best time for devotion, and are frequently calling upon God, for ourselves and friends, between the hours of four and six. I have been very ill of late, but trust that I have not lost the benefit of the affliction. It has laid me low in the dust of self-abasement, and brought me into closer union with Him Who loved me, and gave Himself for me.

'Yours affectionately,

'C. BERGER.'

'July 23rd.—We are brought over the mountainous difficulty with regard to the engravings. To the gracious

Hearer of prayer be the praise for enabling such feeble worms as we are, to perform this difficult enterprise, engaged in at the dying wish of a dear parent!——December 25th.—Musing upon the glorious advent of my Saviour, these words expressed my feelings: "Praise flow for ever, if astonishment will give thee leave."——August 28th, 1848.—We called at Chapmore End, and were glad to find that the cause of God was still carried on there. We found the good old gentleman, who first received us into his house to proclaim the Gospel, still living, and that to God. He told us of many signal answers to prayer, particularly of the conversion and call to the Ministry of his only son, Everard Vigis. His only daughter has also been brought to God; and her son and daughter are both serving the Lord. The blessing extends to children's children. Glory to God in the highest!——December 5th.—While walking to Islington our minds were kept in prayer and peace; and we were gladdened to see a large bill announcing the opening of a convenient and comfortable market for cattle, to take the place of cruel Smithfield.——February 6th, 1849.—We spent the day in abstinence from food, and in prayer for the revival of God's work. Between seven and eight o'clock in the evening a person in whose house we have twice held meetings, called upon us and signified her desire, with that of her husband, to join the Society.——March 9th, 1851.—In answer to deep and long concern and prayer, we have been blessed with a revival during the last three weeks; and the slain of the Lord have been many.

'January 5th, 1855.—In keeping the appointed Fast, to-day, my soul has received a fresh impetus towards heaven.

A review of past failings has filled me with shame, while the memory of the Divine clemency and patience excites within me profound astonishment. I am filled with deep concern for more humility and love.——February 13th, 1857.—Spent three hours in prayer; and, though feeble in body, had a very blessed season.——September 27th, 1858. —What I have thought desirable for years, but had recently ceased to hope for, as everything seemed to make against it, is now, in its commencement, come to pass. We have secured a plot of ground suitable and intended for a chapel-site. If the chapel should be built at a future day, surely we may exclaim, "What hath God wrought!"

'*Saffron-Walden, Essex, Dec. 23rd*, 1858.

'DEAR E——,

'Sixty-seven years had rolled away on the 15th of this month, since my eyes first beheld the light of this world. Looking back on those years, and forward to the two or three which may yet remain to me, I have not been able to make up my mind to the purchase of a new satin dress, as you desire. I should have few, if any, occasions on which to wear it; and on the other hand, the spiritual necessities of tens of thousands of our fellow immortals make strong claims upon all that I can possibly give with a view to their amelioration. Therefore I have devoted your kind present to the British and Foreign Bible Society.

'I remain, your affectionate sister,

'C. BERGER.

'June 26th, 1859.—Mr. Berry, from Richmond College, commenced, last week, a course of special services, which have been attended with blessed results, several conversions having taken place, and one backslider having been recovered.——November 13th.—Thanks be to God, that our lives have been prolonged to this remarkable year, when revivals of religion are multiplying and spreading in different directions, and their astonishing and delightful results are becoming the topic of conversation in every section of the Church of Christ.——August 7th, 1860.—We were informed, this morning, that a Home Missionary Minister is appointed to Saffron-Walden. May the appointment be for the glory of God, Who has in a remarkable manner sent us the portion which we have promised to pay, this year, of the minister's income.——April 7th, 1861.—I have been laid aside since February 19th; and, as the result, have become more familiar with death and eternity. The promises of God have been to me a firm foundation of rest, and also powerful wings raising me high above fear. Having been able fully to commit all my interests into the hands of my Heavenly Father, I have proved the blessedness of His all-comprehensive words, "My grace is sufficient for thee." (2 Corinthians xii. 9.)——May 13th.—As I arose this morning before six o'clock, and was greatly blessed afterwards in spreading all my affairs before God, I saw how forceful are the words:

"'Tis brave to wake, lethargic souls among:
To rise, surrounded by a sleeping throng."

'June 2nd.—Detained at home from the Sanctuary service in the evening through indisposition, I found a rich

repast in Mr. Spurgeon's sermon on *The Earnest of Heaven*. October 14th.—The shafts of the four-wheel chaise in which we were riding having broken off on the road, without our sustaining the slightest injury, we saw the truth of the sentiment, "The steps as well as the steps of a good man are ordered by the Lord."——December 10th.—This morning the power of faith given me to triumph in the prospect of death, has found expression in these and similar words:

"Restless, resign'd, for Thee I pant:
For Thee my vehement soul stands still."

'January 12th, 1862.—Praise the Lord! We have begun this year under cheering circumstances with reference to His work among us. My soul has been filled with grateful joy in contemplation of the Lord's gracious designs, already apparent, but yet to be developed.——January 29th, 1863.—Commenced, this day, reading over again the Rev. Joseph Benson's Commentary on the Scriptures.——May 22nd.—Eventful day to me. My dear friend Webster during last night, exchanged mortality for life.'

Possessing quick and accurate perceptions, considerable powers of reflection, sound judgment, untiring energy, deep knowledge of human nature, a discreetly generous disposition, an inflexible will and masculine force of character, yet subjecting all to the guiding restraint of a profound and constant desire to please God, to live 'as seeing Him Who is invisible,' Mrs. Webster was just

the earthly helper whom Miss Berger's delicate spirit required: a strong support for the graceful woodbine to cling to. It was no wonder that the removal from her of one who had been such a stay through the storms of forty-eight years, should have excited 'poignant feelings of separation' in Miss Berger's mind. But so marked was Divine mercy in the prolongation of Mrs. Webster's life to the age of eighty-three years; and so bright on the one hand was Miss Berger's own hope of being soon permitted to share in her departed friend's bliss, while on the other so profound was her trustful love for Him to Whom 'belong the issues from death,' that her soul was literally flooded with comfort, 'turning sadness into gladness,' and imbuing her with an almost youthful energy for the beneficent work which she was to be favoured yet to accomplish.

The latter half of the year 1863 was spent by Miss Berger mainly in attending to matters relating to her recently deceased companion, with whom in spirit she was ever present; and of whom she wrote an obituary which appeared in the *Wesleyan-Methodist Magazine* for August, 1864.

For the greater part of the next two years Miss Berger was principally engaged in the noble work which she had been spared to perform: the erection of a new chapel at Saffron-Walden. Of the way in which this important undertaking opened before her as a God-imposed duty and a God-conferred honour; of the difficulty and anxiety experienced in its execution; and of the glorious success which ultimately crowned laborious effort, Miss Berger has left an interesting account under various dates:

'January 14th, 1864.—I am filled with wonder; and surely I ought to be with loving gratitude and praise! On the 12th inst., the Revs. C. Prest and W. Brailey paid me a visit concerning the new chapel at Saffron-Walden, which it is now concluded that we must have; and I believe that the result will be the salvation of many immortal souls.—February 10th.—The architect has, to-day, measured the land for the new chapel.——March 1st.—We find that we have a Sanballat and a Tobiah to deal with.——July 6th.—Waiting on the Lord, I was shown that I should let matters take their course; and when much engaged with outward things relating to the new chapel, this Scripture was given me, "Ye shall not need to fight in this battle." (2 Chronicles xx. 17.)——July 19th.—I was under deep exercise lest there should not be, at the foundation-stone laying, a sufficiency of means forthcoming for the new chapel; but the Lord has spoken most encouragingly to my heart, saying, "Fear not:

believe only."——August 29th.—Endeavouring earnestly to call upon the Lord respecting His work, the new chapel and other important matters, I was enabled, with calmness and faith, to leave everything in His hands; which the violent shock recently caused to my nerves by over-anxiety has made it absolutely necessary for me to do.——September 13th.—Hallelujah! Yesterday the contract for the erection of our new chapel was signed.——October 12th.—Foundation-stone laid. A day of great joy.——November 21st.—I am astonished at the calmness just experienced by me in a time of great trial: a violent onset from Satan, who knows that I have been urgently pressing my suit at the Throne of Grace for a full attainment personally of all that God has promised individuals, and for an abundant outpouring of His Spirit among us generally.——December 17th.—The roof of our new chapel was entirely finished without hindrance from the weather: a most gracious answer to prayer. ——April 19th, 1865.—In the opening of the new chapel to-day, I am permitted to realize the fulfilment of many precious promises made in the past to me by the wonder-working God. The pulpit was occupied by that faithful soldier of Christ, the Rev. C. Prest. I was not well enough to attend the services; but was favoured with sufficient strength to receive at intervals the congratulations of friends. To God be eternal praises!'

Miss Berger characteristically omits from her journal any notice of the important fact that by far the greater part of the cost of the new chapel was defrayed by herself. To that object she devot-

ed a legacy, which had been recently left her, as she chose to say, '*for the very purpose.*' To the liberal sum regularly devoted by her to charitable objects, she was wont thus to add any amounts unexpectedly received. Sometimes her heart would lead her to make offerings which seemed imprudently large; but whatever inconvenience ensued was never of long duration. Once, when in great pecuniary embarrassment, she was advised of a considerable balance in her favour, from an old Banking-account which she had entirely forgotten. Certain that this money would have been disposed of years before, had she known of it, she did not hesitate to attribute her forgetfulness to the influence of a kind Providence.

For two or three years the cause of God in connection with the new chapel at Saffron-Walden steadily prospered, Miss Berger being foremost amongst its human agents. But so far from losing her spirit of sacred enterprise in this work of consolidation, she experienced a constant desire still to 'arise and build'—a desire which in part was realized in the addition of a school-room to the chapel at Saffron-Walden, and subsequently in the erection of a small but handsome Sanctuary

at Little-Chesterford. This latter work for Christ, the final one of its nature in which Miss Berger was permitted to engage, had, especially in its initial stages, to be carried on against many and great difficulties, as will be seen from incidental references yet to be quoted.

Early in September, 1868, the present writer arrived at Miss Berger's house, where he was to reside for three years; and never will the impression made upon his mind by that lady's appearance and deportment be erased. Surrounded by household antiquities in the way of furniture, movable and fixed; and herself wearing a long, neat, black alpaca mantle, together with a black satin 'coal-scuttle' bonnet, trimmed inside with spotless white silk, which seemed to heighten the spiritual expression of her full, soft, searching eyes, and of her pale, classical, delicately-chiseled face, Miss Berger at home looked like a venerable prophetess; and to see her even once was to be inspired with reverence approaching to awe. But closer acquaintance deepened this impression; for, literally rejoicing evermore, praying without ceasing, and in all things giving thanks; constantly receiving answers to her prayers for others,

and gracious intimations of personal favour from her Heavenly Father, with Whom she conversed 'as a man with his friend,' in words which, though not intended for human ears, were, through her intense earnestness, often audible in every part of the house; and dwelling ever in communion with the worshipping hosts above, she wielded a mystic, mighty, spiritual influence, which made her home a constant Bethel or Mahanaim. Not unfrequently would she feel constrained to share the 'portion,' which had just been given her in answer to prayer, with those who dwelt in her house; and such 'portions' would seem like 'angels' food' dispensed from on high.

One afternoon, for instance, she said, 'I must make you partners in my treasures. I want to read to you Hymn 672 [802 in the New Hymn-Book], which has been made very beneficial to me. It recalls a most charming sermon preached by Mr. Benson in the morning chapel, City Road, before and after which he gave it out.' She read the hymn through very impressively, laying special emphasis on the last verse: 'Swift as the eagle cuts the air, etc.' Then she continued, 'Ah, you have no idea of the magnificent effect made by

that one man, Mr. Benson, upon our hearts.' After a slight pause she said, 'Now I am going to dress for eternity,' meaning that she was going to resume her prayers and other preparations for the future world. On another occasion, speaking of some persons in affluent wordly circumstances who sought her friendship, she said, 'There is no associating principle between us. All their talk is about the body; and so I cannot continue to call upon them. No congenial friendship can I form with those who lack spirituality.'

Self-denial and bodily mortification characterized all she did, of which one instance must suffice. Being authoritatively told that wine was necessary in her weakness, she chose pale sherry, remarking, 'I dont like pale sherry, but greatly prefer dark. But by taking the former, I realize whatever benefit wine can give, without danger from a seductive beverage.' Towards others, however, she was very tender, readily providing for them any luxury within her power. Her solicitude for the bodily comfort of the hearers at the Saffron-Walden Chapel was manifested in a variety of unusual ways; as, for example, in the supply of a considerable stock of substantial umbrellas for their use on wet Sundays.

Her ingenuous honesty should also be noticed. She would never equivocate, or conform to any conventionalities evasive of truth. She would not even use the slightest *finesse* in dismissing, or declining to see, an unwelcome or untimely visitor. Her 'yea' was yea, and her 'nay' nay.

Her privately narrated recollections of incidents not mentioned in her writings were highly interesting. These are specimens in outline: A lady of great talent, whom it was decided to send to an Asylum, her religious anxiety being mistaken for insanity, had secretly engaged herself as an actress. On the day fixed for the commencement of her duties in this capacity, and while the carriage in which she was to leave home was waiting at her door, Mrs. Webster called upon her. The result of the interview was: the dismissal of the carriage, a protracted visit by the lady to Saffron-Walden, and subsequently her successful co-operation with Miss Berger and friends in exhorting sinners 'to flee from the wrath to come.' ——A once devoted Christian had back-slidden into such fearful drunkenness and baseness that he was popularly said to look 'like an incarnate devil.' Deputed by her companions, and sup-

ported by their prayers, Mrs. Webster went to his house, seeking his reclamation. Not finding him at home, she urged the claims of religion upon his wife, who had expressed her intention of making a deadly assault upon one of his tempters. The woman, conscience-smitten, fell upon her knees, and cried in agony, 'Lord, cleanse me, and cleanse this house!'—a prayer which was so far answered that there and then its penitent offerer was made happy in the sense of sins forgiven. The husband through God's blessing upon the persistent endeavours of the earnest evangelists, and those of his wife, was ultimately restored to his 'right mind.' After labouring zealously for some years in various church activities, especially in obtaining funds for the erection of a chapel in his native village, he died happy in the Lord.——At Littlebury, a young man of attractive appearance and manners, who, as an amateur actor had gained great applause, desired to devote his life to histrionic art. His pious mother persuaded him to hear the ladies preach. Instead of being amused, as he had expected to be, he was convinced of sin, and soon afterwards became a thoroughly changed character. Perceiving that he had mistaken his vocation, he burnt several

books which had before fascinated and misled him; and to certain influential opponents of those whose ministrations had been so remarkably blessed to his soul, he said: 'God is with these devout women. If you wish to keep them from this place, make their visits unnecessary by preaching "as the truth is in Jesus."'——At Saffron-Walden two powerful and determined men, brothers, were fighting; and Miss Berger, in spite of the entreaties of the by-standers, went to separate them. As though supernaturally restrained, the enraged combatants not only ceased to injure each other, but gave respectful attention to the gospel exhortations of the fragile lady before them. To a friend who had expressed anxiety for her safety, Miss Berger quietly remarked: 'I am never afraid when in the service of my Master; for He has guaranteed to save me. On dark winter-nights when Mrs. Webster and I were returning from preaching-appointments, I used to get out of the coach to relieve the pony in ascending the hills; and as I slowly walked, I repeated a Divine promise which completely banished fear from my mind: "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."'

In public, Miss Berger's influence was still, notwithstanding her physical feebleness, like a mighty spell. Under date October 10th, she wrote: 'The past week has been fraught with blessing. I spent from twelve to one o'clock on the Fast-day, in the appointed Prayer-meeting. The results of the petitions then offered were seen, the next week, in the conversion of two young men to God at Littlebury, and in an unspeakably precious meeting at Saffron-Walden.' From a documentary account of the bitter antagonism shown by an officious parish functionary, towards herself and others who were conducting Evangelistic Services at Littlebury, she made, on November 8th, this extract: 'The storm of his utmost opposition has only been strong enough to fan the flame which it was intended to extinguish. As ever, the fragrance of the Lord's garden has been increased, not destroyed, by the persecutor's hoof. Within the fold, the sheep can smile at the roar of the lion without.' Her prayers and statements of experience in the Sanctuary must live long in the memories of those who were permitted to hear them. The following testimony, given at a Love-feast held in the new chapel, January 16th, 1870, may, especially as it was written down and

intended to be a permanent, and almost final, public acknowledgment of the goodness of God, be here transcribed with advantage as a specimen:

'Fourscore years have now nearly passed over my head: many and great have been the mercies of my life. Relative and personal afflictions were, in the Lord's hand, the principal means of bringing me to a saving acquaintance with Himself. Much, in my early religious experience, is depicted in Bunyan's *Pilgrim's Progress*; for I got first into the Slough of Despond, and was afterwards brought into the ineffable joy and liberty of God's pardoned children. Then, at length, Satan succeeded in diverting my mind from the sweet views of the love of Christ, which had hitherto been so helpful to me, and thus led me to take offence at certain prominent Church-members. I soon found myself in a labyrinth of doubts and disquietude, in which Giant Despair seized me, locking me up for some months in his castle, out of which I think I should never have come without very much and very special help. After this, becoming more established in grace, under the valuable ministry at City-Road Chapel, together with all the private means of grace, such as Class and Band meetings, I was enabled, in the exercise of faith, to lay hold of "the full assurance of hope," which, to my great comfort, by the Spirit's aid, I have held fast to this day. Being thus strengthened, I was led into a path of usefulness; and in the gift of souls resulting therefrom, I know I shall have reason to praise God through eternity. I remember stating, in a letter to one of my brothers, "I foresee halcyon days"; and since then, O what answers of prayer have we seen in my own family! The

Lord is now showing me, from the *Delectable mountains*, the "house not made with hands"; and is assuring me that I shall soon have admission therein. But I see that there is as great a necessity as ever for circumspection, prayer and faith. In these respects, I find the heart-searching ministry we are sitting under unspeakably precious to my soul; and it is my earnest prayer that the word so delivered may prove to those who frequent our chapel "the power of God unto salvation."'

Increasing daily and manifestly in bodily weakness, Miss Berger did not evince the slightest sign of abatement in spiritual energy and enterprise. Though now her public appearances were few, and made the impression on strangers that her day was past, those who were in daily conversation with her knew that she was never mightier in grace. In illustration of her continued interest and influence in sacred projects may be adduced the effective part which she took, first, in all the difficult negotiations relating to the acquisition and enfranchisement of a chapel-site at Little-Chesterford; and subsequently, in raising funds for the erection of a chapel thereon. Her letters and other writings relating to this case, as well as her notes of experience whilst it was contemplated, are very characteristic. A few specimens may here be inserted:

'January 17th, 1870.—After laying before the Lord the step, lately taken, of renting a convenient place for worship, at Little-Chesterford, these words were powerfully given me; "I have set before thee an open door, and no man can shut it."

'January 23rd.—The past week has been one of much spiritual profit. I have been shown the patience and forbearance of God with regard to much defectiveness in my Christian life in past years; and the *means of grace* have constrained me to be more and more in readiness for my final home.

"I loathe myself when God I see,
And into nothing fall;
Content if Thou exalted be,
And Christ be *All in All*."

'January 24th.—I am delightfully encouraged by opening Clarke's *Collection of Promises*, at pages seventy-one and seventy-two. The words answer the thoughts and desires of my heart, as though the gracious Lord had picked them out expressly for me.——January 25th.—A soul has been given us to-day, in the old chapel.——February 9th.—The sermon last evening was "like apples of gold in pictures of silver."——May 2nd.—Yesterday, Sunday, was one of glorious rest and refreshment to my soul, followed in answer to prayer by a very unusual thing in my present nervous weakness: a night of unbroken sleep.——May 6th.—This afternoon, in endeavouring to exercise Faith, under much bodily oppression, I was favoured with a delightful view of my adornment for eternity through my union with Christ;

and I seemed to hear a voice, saying: "The King's daughter is all-glorious within: her clothing is of wrought gold."——May 8th.—Sunday—Prayer answered again, to my comfort and increase of Faith. Mrs. Glede, a choice spirit, in whom the grace of God shines brightly, called after the morning service; and we had a blessed season together.——May 13th.—Precious verse expressing my feelings towards God:

"His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink;
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through."

'May 22nd.—I have ventured down stairs for the first time since my illness, and have thus put myself entirely in the Lord's hands, who gives me this assurance: "I have 'given commandment to save.'"——June 12th.—Feeling my entire dependence on the Saviour, I was sweetly encouraged by these words:

"Because I now can nothing do,
Jesus, do all the work alone;
And bring my soul triumphant through,
To wave its palm before the throne."

June 13th.—Walked into the garden for the first time after my illness. Praise God!——June 14th.—O Lord!

"Send down Thy likeness from above,
And let this my adorning be;

Clothe me with wisdom, patience, love,
With lowliness and purity,
Than gold and pearls more precious far,
And brighter than the morning star."

'June 21st.—I want to be:

"A mirror of the sacred Three;
A temple built by God."

'June 24th.—My Divine Saviour and Friend has, this morning, manifested Himself unto me very preciously, diffusing light upon His word, and filling my soul with rapture.——June 27th.—I was enabled, regardless of bodily feelings, to keep in the calm exercise of Faith.——July 9th. —I have had delightful views of the Lord's intention concerning His work here, from which it is clear that He will cause me to rejoice in manifest success before He takes me to be for ever with Himself.——July 14th.—Hearing that a valuable piece of furniture which I was expecting, had been much damaged on the Railway, I was greatly comforted by these lines:

"Whate'er I fondly called my All
May in one fatal moment fall;
But who his happiness can move,
Whom God, the Blessed, deigns to love?"

'July 23rd.—Rose early, and wrote notes to the subscribers of our Branch Missionary Society, all of whom replied favourably.——July 30th.—Very languid yesterday; better to-day, but not profiting as I ought from the light which filled my mind this morning while I was praying. ——July 31st.—Oppressed by weather and weakness, I re-

sign myself entirely to the will of my unerring Friend.——August 14th.—Glory to God! I have been permitted to-day to worship in the Sanctuary, after an absence therefrom of five months, through illness. Mr. Graham's sermon, on the *Conversion of St. Paul* was excellent.——August 17th.—Ill since Sunday, from a cold taken, no doubt, in consequence of my not having asked the Lord's council before going out.——September 11th.—Detained at home by an infirm body, I was edified by the perusal of one of Dorner's letters. I have a goodly heritage in "the full assurance of hope." This precious privilege is interestingly dwelt upon in the *Life of Joseph B. Shrewsbury*, to whom it was a blessed preparative for early transition to the upper temple.——September 23rd.—In a dream last night I seemed to be shown how long I have yet to live.——September 30th.—I feel unutterable peace in my soul, and can calmly rely on God in and for everything.——October 9th.—I am astonished at the power I experience to advance in the way of holiness, notwithstanding my faded and failing physical strength.——October 30th.—Thank God:

"Not a cloud doth arise
To darken the skies;
Or hide for a moment my Lord from my eyes."

'March 23rd, 1871.—Divine Goodness in its present extraordinary displays is confounding me, and laying me in the dust. The beautiful work of the Holy Spirit, at Little-Chesterford, and the prospect of a new chapel to help in its perpetuation, are matters of praise indeed.'

'Thy faithful, wise, and mighty love
Shall every stumbling-block remove,
And make an open way:
Thy love shall burst the shades of death,
And bear me, from the gulf beneath,
To everlasting day.'"

'May 22nd.—Praying: "O, guide me, Almighty God! into Thy perfect will," I was thus directed: "Stand still, and see the Salvation of the Lord."——May 29th.—Yesterday I was in unusual bodily pain, and to-day I am blessed with unusual spiritual gladness.——June 23rd.—For the last two days my nerves have been painfully affected: but these sweet lines, indicative of the Lord's love, have greatly comforted me:

"Kindly He opens me His ear,
And bids me pour my sorrows there,
And tell Him all my pains:
And while I ease my burthened heart,
He in my sorrows bears a part,
His hand my head sustains."

'July 2nd.—This evening, I feel the adversary is making a thrust at me; but these great words descriptive of Christ, have been given to parry his assault: "Able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them."'

Even at this extreme period of her life, Miss Berger's devotions would occasionally be very protracted and exhausting, as in her earlier years. For instance, being anxious about a temporary

resident at her house, who had been seized with alarming sickness, she remained the whole night in agonizing prayer, not desisting until the sufferer was out of danger.

A record made by Miss Berger on July 22nd, relates to an incident, demonstrative of her intimate fellowship with Deity, and of her possession in some degree of prophetic vision: 'This morning just after our minister had acquainted me with the fact of his appointment to a place of which he had previously had no thought or knowledge, this word came with power to my mind: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"' The minister referred to, had, some months before, been thus addressed by Miss Berger: 'I would not have you expect to be appointed at the coming Conference to the circuit whose invitation you have accepted. My Heavenly Father has just told me that He has other work for you: so I hope you will not feel annoyed or rebellious when the first draft of stations is issued.'

At length every obstacle having been removed, the work at Little-Chesterford proceeded apace; and on November 19th, 1872, the chapel mention-

ed above was opened, mainly as the result of Miss Berger's energy, liberality, faith and prayer. Her last public undertaking having been thus satisfactorily completed, Miss Berger now calmly and quietly waited, for the most part in private, until her final change came. During this period her intellect perceptibly failed as to most matters; persons and things formerly of considerable interest to her being entirely forgotten. But on religious subjects she retained all the faculties of her mind, in undiminished strength and brightness to her dying hour. Of this, and of her increasing spiritual life and joy, a few citations from numerous records, written about this time by Miss Berger, in a remarkably legible, though faltering, hand, will be sufficient to give precious proof:

'September 22nd.—In great bodily weakness, I have enjoyed much of the Lord's loving-kindness.

'September 24th.—Through the self-pleasing of one whom it is my joy to have befriended, I am much tried; but these lines afford me timely help:

"A cloud of witnesses around
Hold Thee in full survey;
Forget the steps already trod,
And onward urge thy way."

'December 15th.—This is my birthday. I am eighty-one years old; and am a monument of mercy, a miracle of grace. These words express my experience:

"The men of grace have found
Glory begun below;
Celestial fruit on earthly ground
From faith and hope may grow."

'March, 1874.— The recipient of the Lord's continual bounty, I can say:

"Rich in ten thousand gifts possessed,
In future hopes more richly blest,
I'll sit and sing till death shall raise
A note of more proportioned praise."

'May 28th.—In prospect of the visit of the "King of Terrors," I am through grace undismayed:

"When death o'er nature shall prevail,
And all the powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak.

But O when that last conflict's o'er,
And I am chain'd to earth no more,
With what glad accents shall I rise,
To join the music of the skies!"'

The entries in the concluding pages of Miss Berger's diary are in pencil, probably in consequence of her inability to control a pen. Some

specimens, ending with her very last written testimony for Christ, are as follows:

'July 24th.—How entrancing is my hope:

"There is a land of pure delight
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."

'August 9th, Sunday.—My Lord thus encourages me: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

'August 24th.—

"Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love, and arms of faith,
Would bear me conqu'ror through."

'March, 1875.—Asking for the help of God with regard to His cause, I have just been answered: "God is in the midst of her; she shall not be moved; God shall help her, and that right early."

'July 26th.—How precious is the hope of the people of God:

"He bids us meet Him on the Hill,
And keep the marriage-feast in Heaven."

'March, 1876.—O God, loving Father in Heaven!

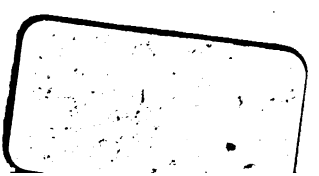
"My spirit to Thyself convey,
And kiss my raptured soul away."

'April 26th, 1877.—To Thee, O blessed Lord! I commend my Spirit:

"Through every period of my life
Thy goodness I'll pursue;
And after death in distant worlds
The pleasing theme renew."'

During Miss Berger's last illness her bodily sufferings were frequently intense, but they were borne with uncomplaining fortitude. For a considerable period, however, before death she enjoyed an absolute freedom from pain. Then, the weak flesh no longer pressing down the spirit, she realized an antepast of heaven; and in the calm dignity of her blessedness she repeated, as setting forth her actual experience, those words, which often, as a prophecy, had strengthened her faith and brightened her hope when she was engaged in the activities of middle age, and which very properly appear on her funeral card: 'At evening time it shall be light.' And that cloudless evening closed gloriously. Pointing to heaven and exclaiming: '*Room! more room!*' Miss Berger passed peacefully away to her place in those many mansions, of which she evidently had caught a preparatory glimpse, and into which at the end, as in the vigour, of probationary life she longed to lead others.

It was on June 25th, 1877, that Miss Berger thus triumphantly finished her earthly career, in the eighty-sixth year of her age: the last of four co-workers who all illustrated the description of the 'wisdom' which they followed, namely, that 'length of days is in her right hand.'

Four days afterwards the mortal remains of this excellent lady were interred in a beautiful spot, under a laburnum tree, in the Saffron-Walden cemetery; a large assembly of relatives, friends, and members of the Wesleyan Church attending to do honour to her memory; and a Christian neighbour, very dear to her, placing upon the coffin a lovely wreath of white flowers: fit emblem of her spotless life.

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